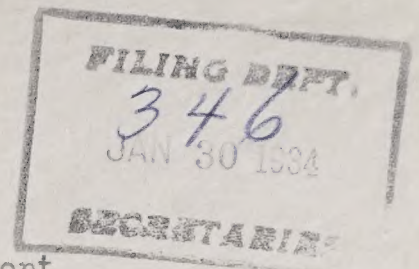


H. W. Rankin

C O P Y



Burlington, Vermont
19 Hocking Place
Jan. 3, 1933

My dear Dr. Speer:

Your very kind letter of December 29 and its enclosures are at hand. One of these enclosures you should have retained, the account given in the Church Times of the influence on the present government of China of Christianity. I will send it to you again before long. The addresses you have recently made I have read and forwarded to Dr. Hocking. Please send another copy of each and two of the Maryland addresses. That quotation from Delhi is a notable confession as to human nature and the change it needs. Even Emerson could say in his first book (1836) "Man is disunited with himself; the dwarf of himself; a god in ruins." "The secret of restoring the world to its original and eternal beauty is solved by the redemption of the soul." That means also, in effect, the teaching of Socrates and Plato.

The best biography of Socrates ever written has recently appeared (D. Appleton) at the hand of A. E. Taylor whose digest of all the dialogues of Plato makes a fascinating and invaluable book, and whose recent Gifford Lectures on the faith of a Moralists is the highest approach to recognition of an overt revelation possible to a man whose thinking is still clogged by a somewhat half-hearted assumption that the theory of evolution is a correct version of world order. The Gifford Foundation is limited to the premises of so-called natural religion, and forbids any direct defence or assumption of Christianity. But Taylor who teaches moral philosophy in Edinburgh has proved that morals alone, adequately conceived, demands an overt revelation to make it work. It is really a splendid statement of the moral necessity for our recognition of Christianity, even on grounds of natural religion, the antecedent principles which make this requirement self-evident. Would that William James might have read this book before writing his own! He was even then in broken health, and could not use all the material he had in hand during his brief months of preparation. I sent him then a whole box of material, including those volumes of the Bombay Guardian containing extracts from the Journal of Bowen. He used what he had time and strength for, but did not succeed in reading Bowen. All his letters to me I have sent to Hocking--who says he denounced them. Had James lived five years more in health to follow up his examination of religious experience in its higher forms, I believe he would have become an outspoken confession of Christ.

He was deeply interested in his subject, had a longing after God, was unusually open-minded and had in full the courage of his convictions. But he took the long way around to find God instead of the short cut through Christ. I made the same mistake and so did Augustine: who said, however, that "Plato made me to know the true God, Jesus Christ showed me the way to him."

I wish you could find out for me where Augustine says this that I have seen quoted.

I hope the Northfield Schools will not make the mistake of putting education in place of regeneration, nor come to think that modern ideas of religion are so much better than those of Scripture, nor assume the great modern dogma on which the whole reconstruction of Scripture is now based. Those who begin by making a fable of Adam often end by making a fable of Christ. Adam is referred to a half dozen times in the Old Testament after Genesis where the name is obscured by mistranslation. But in every instance, in both Testaments where he is mentioned, or referred to indirectly, he is assumed to be the first historical ancestor of mankind. In I Chr. the geneology of David is traced to Adam and in Luke the geneology of Christ. It is my belief that the whole of Christianity hangs between two well-attested and cardinal events that morally demand each other.--The ~~initial~~ creation of man in the image of God and the incarnation of God in the image of man. Grant these two events, and all else in Scripture is matter of course. Deny either one, and the other is doubted.

But furthermore, I am not a Chalcedonian. God in becoming man did not assume our nature, but assumed our conditions. The greater includes the less; and God had no need to assume our nature, since we are his own offspring and our nature is already kindred with his. The translator of Hebrew supplies the word nature not intended by the writer. But as our nature is kindred with that of God so the nature of Christ is identical with that of God; and Athanasius himself held this view, no less than his friend Apollenarius, who was condemned for holding it. See Raven on Apollenarism--an invaluable book.--tho I was a Monophysite before reading it. Schweyler, historian of philosophy, and also deeply read in early church history, says the central idea of Christianity is that God became man to reconcile man to God. In these brief words, the whole Gospel is implied.

The cross did not mean the martyrdom of a man, but the martyrdom of God himself by his own rebellious offspring; and Paul in one passage of Romans says the bloodshed was the blood of God. All sin ends in deicide when logically produced.

Unless the Northfield Schools are to become as much secularized as so many schools and colleges in recent years, they must continue to emphasize the central idea of Christianity. If they see religion as Fosdick sees it, there will soon be no religion left to see. If they use the Bible as he does, most of them won't use it more than once. If they interpret all nature, history and Scripture by the formulas of evolution, the Schools will soon become religiously as fossilized as the ichtheasaurus that was ~~buried~~ buried in sediment by Noah's flood. And then as it was in the days of Noah so shall it be in the days of the Son of Man.

I believe that justice will never be done to Mr. Dickerson until he is made Trustee in place of the man who forced him out of office--tho he finally repented of this and begged Mr. D. to forgive him and said he would do anything in his power to make matters right. The pension however is not a gratuity. It merely pays imperfectly a large debt. Much more than this owing Mr. D. and the Schools need his counsel.

Yours truly,

H. W. Rankin

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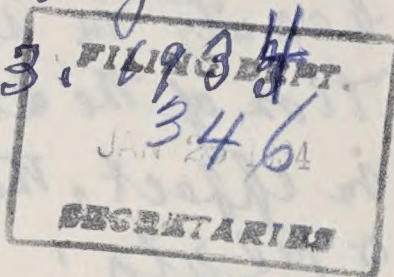
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W W Rankin

Burlington Vt
19 Hocking Place

Jan 31 1934



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JAN 17 1934
SECRETARIES

January 15, 1934
(Dictated January 12)

Mrs Henry W. Rankin,
19 Hocking Place,
Burlington, Vermont.

My dear Mr. Rankin:

I am glad to send you herewith in response to your kind letter of January 3rd another copy of the General Assembly address and two copies of the address at the Makemie celebration.

Thank you very much also for your suggestion of books and for your ever helpful and refreshing discussions of the living issues which are before Christianity today. I have seen reviews of A. E. Taylor's Gifford lectures but have not yet been able to read the lectures.

I wish with you that William James might have lived over to this day in the hope that he might have drawn closer and closer to the historic Christian faith. What a triumph that would have been and what a work he could have done. Alas, there is no hope of any service of this kind from Dr. Hocking. I saw a pitiful letter from him in The Christian Intelligencer some weeks ago in which he had written to Professor Leonard de Moor as follows regarding Re-thinking Mission⁹⁹:

"The theological basis of the report was simply the composite outlook of the fifteen commissioners running the gamut from liberal to fundamentalist: The report includes all of these views. So far as my own personal thinking goes, its source is not neo-Platonism but the sayings of Jesus as reported in the synoptic Gospels and in the first chapter of John, with special reference to the phrase 'That was the true light which lighteth every man which cometh into the world.' I find, to my regret, that there are many Christians who do not believe the words of Jesus nor this word of John but prefer to substitute for these some holdover of Jewish blood sacrifice demanded by a legalistic deity willing to take satisfaction in punishing an innocent person for other people's sins, a view which I personally regard as a form of devil worship unworthy of modern, not to say Christian people."

Dr. Hocking apparently thinks that the choice must be made between Unitarianism, on the one hand, and as offensive a statement of the Atonement as can be made, on the other hand. And how unphilosophical and unscientific this way of conceiving the relationship of the Old Testament ritual to the fact and the doctrine of the Atonement really is. I was surprised to see such a letter as this from so lovely and noble a spirit.

Mr. Henry W. Rankin

- 2 -

January 15, 1934

I do not know where the statement of Augustine's is to which you call attention but I will make inquiries and let you know if I find it.

With warmest regards,

Your sincere friend,

SH

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SECRETARIES

January 24, 1934

Mr. Henry W. Rankin
Burlington, Vermont

My dear Mr. Rankin:

I enclose herewith a letter from Professor Rockwell, Librarian at Union Seminary, who has been unable to locate the quotation from Augustine. I have thanked him for all his trouble and told him not to spend further time on the matter, and told him also that I would forward his letter to you and that you would let him know if there was anything further to be done in the matter or if you could give any further suggestions as to where the quotation might be found.

With warm regard,

Very cordially yours,

REB:B

In the ^{Greek} ^{Josephine} ~~philosophy~~ before Christ
most of the modern problems
are anticipated, & all the
logical antecedents of it
may be found. All the Greek
founders of the new science
Christian theology, & some of
the Latin founders, were edu-
cated for that task in Greek
philosophy; just as Moses
was educated for his work
in the wisdom of Egypt, Dan-
iel in the wisdom of Chaldaea,
& not unlikely Paul himself
in Greek & Latin wisdom.
Plato did not share the grati-
tous scepticism of Kant as
to the objective validity of neces-
sary truth, whether mathemati-
cal, logical, causal or moral.
If that scepticism were war-
ranted then the constitution
of the mind is grounded in
error - which Plato could not believe.
Philosophy has always taken one
of two directions - towards
the living God or away from
him; & the foundation of

Theistic philosophy was laid for all
time by the three magnates of
Greek thought. In effect these
men all taught that the origin of
motion must be found in the
self-activity of a self-existent
Cosmic mind. No mind alone is
capable of spontaneous & origin-
ative action. The direction of mo-
tion throughout the Cosmos,
was by rational means to mo-
ral ends. Moreover the abso-
lute perfection, or self-completeness,
of a self-existent mind is
a self-evident corollary of
self-existence, which is the
first perfection of all. It does
not have to be learned either
from an induction of particu-
lars in the phenomenal order,
or as a base postulate for
which no sufficient reason
can be ~~for~~ given.

In this brief statement, which can
be endlessly amplified & illus-
trated, I believe may be found in
nucleus the whole demonstration
of the living, loving & eternal God,
& Father of our Lord Jesus Christ,
Creator of heaven, earth & man.

I have never seen this summary expressed, but believe it can be made good; & I think we could better afford to lose all the philosophy written since Christ, than the Greek philosophy before Christ.

I think it a remarkable fact that this development occurred for the most part in the period between the Old Testament prophets & the Advent of Christ, & have no doubt of its para-paedeutic office to Christianity.

It is also a notable fact that alike in Hebrew thought & the best Greek thought the highest wisdom lies in the knowledge of God; though the emphasis of the Hebrew mind is on the moral approach & of the

Greek mind on the rational approach to this highest knowledge.

But as the whole man was made for God, & is normal only in the fellowship achieved with God, surely God is ready to satisfy both man's heart & his reason if he diligently seek his grace.

This prepaedantic office of
Greek Philosophy in relation
to theology as Christian is ad-
mirably brought out in a book
pubd in 1870 by W. Carver, & writ-
ten by Benj. F. Coker who was
then teaching philosophy at the
University of Michigan, a book
called Christianity & Greek
Philosophy - an exceedingly valu-
able bk to be had from dealers
in old stock for .75^c. It is
in this volume that the words
ascribed to Augustine are
quoted - first on the title page,
& last as the heading of the final
chapter. This treatise is
not uniformly strong through-
out. The writer knew little of
German philz - a little worth
while of Kant, & only the cur-
rent travesty of Hegel.
He leans a good deal on Cousin
who is perhaps the best French
exponent of Plato. But Coker
did have a first hand knowl-
edge of Greek philz, & a great
delight in it. Every quotation from
Greek authors is located, & most
others, but not this saying of
Augustine.

2 e.g. Geo. Bowen's

It was certainly by the round about way of Philo that Augustine finally reached Christ, as a few others have done, but this would not require ~~the~~ the disparagement of Philo which Tertullian & others have made. Philo is our interpretation of the phenomenal order presented in experience by its rational & necessary implications of reality. The phenomena are the given facts. Some of these facts appear in human history, some in natural history, some in an immediate experience which includes experience of the religious kind. A just Philo unites all facts in a synthesis of truth, all converging upon one center. Every man has his philosophy, tho' the best method of Philo is not obvious to all - even tho' they may be as learned as Sir Isaac Newton. But happy is that man who finds all the ways of approach converge upon the living God & his only Begotten. It is true of Augustine in the end, but not, of course, at the beginning of his great quest. There is an exceedingly fine essay on Augustine by Fredk H. Hedge.

the Unitarian Theologian of Harvard,
who says that had Augustines
name as a theologian not been
so preëminent he would have
been distinguished as a philosopher.
This may also be said of Dr. L.
Patton, the commemorative ad-
dress upon whom I have only
within a few days seen.

Cocker was British born, but learned
philosophy in this country - I don't
know how. He is one of a consid-
erable group among our best Amer-
ican thinkers who are lovers of Plato
& put him first in philly. That group
begins with Jos. Marsh, who was
an early President of the Univ. of Ct.
I think he was the first Am. scholar
to have a first hand knowledge
of Greek Plato & of Kant - a man of
extraordinary learning, tho' he never
had a chance to visit Europe,
of high character & wisdom, whose
edn. of Coleridge *Guides to Reflection*,
with Preliminary Essay, notes of his
own, doubled the value of the origi-
nal text. broke up some indura-
tions of thought among us, & brought
a new insight of permanent worth
upon the deepest problems. His too
early death cut off the largest promise
of constructive philly this land had,
then suffered

3
He, in effect, founded
School of Coleridge dis
the predominant School
- not that Coleridge became
master of all these highly inde-
pendent thinkers, but he furnished
the impulse & initiative to the
movement. Then came
Henry P. Tappan who first organ-
ized the University of Michigan
as a University, & preceded
Cocher in teaching Philo-
thy Cocher never quotes him.
After writing three books on the
Will, making the strongest
defense of its freedom against
the determinism of Edwards,
he produced a manual of Logic
which constituted a rare in-
troduction to all Philo. He
him a foreign member of the
French Institute. This has not
happened to many Americans,
tho Tappan's very unusual
work on the Will & Reason is
never mentioned in our colleges
today. Most American writers
in philosophy before 1880 seem to be
regarded by their college successors

as merely so much antiquarian
rubbish, but at least a dozen
of them deserve memorial editions
from the institutions honored by
their service. This at last has
happened to Saml Johnson, first
Pres. of Kings College (Columbia)
& should be done for others.

Toppan's Logic begins with a ~~gen~~
~~eral~~ chapter on philosophy in gen-
eral, followed by an exceedingly
able analysis of Reason & its func-
tion; then a comprehensive sys-
tem of Logic under four heads;
I Primordial Logic, II Inductive Logic,
III Syllogistic Logic & Doctrine of
Evidence. Cousin said of it
there was nothing superior to it
produced in Europe.

The Primordial Logic is in effect,
the dialectic of logical antece-
dents employed by Socrates & Plato.
The Inductive Logic, publ'd one year
after J.S. Mill, but written with no
knowledge of Mill, was with that
exception the first formal discussion

in the English language under the
head of induction. Lappan had
taken seriously the complementary
relation of Plato & Bacon pointed
out by Coleridge; & his first sec-
tion is a notable classification
of those aprioristic principles
of self evident & necessary truths
with which Socrates & Plato
opposed the Universal Scepticism
of the Sophists largely resulting
from that ancient theory of evolution,
the universal flux of Heraclitus,
that left nothing standing, nothing
sure, nothing that did not change,
no opinion & no truth, but what
came in with the tide, & would van-
ish with ~~with~~ this same inexorable
flood of nature (the becoming) the
only thing assured fact in human
knowledge.

And this is the kind of philly that
John Dewey gives us today - tho'
trained at this University of VA
under the best philosophical
tradition possessed by any
American College - when he came
under the fatal spell of Spencer. Dar

Win. Huxley & Lyndall - men who
sawed the wind of which today
we reap the whirlwind. Dewey
is ~~now~~ often named as the fore-
most Am. philosopher now
living; but a very large part
of the philo. now taught in British
& Am. Colleges has this same
conception of world-order as its
major premise; & only, if at all,
by logical inconsistency, retains
a precarious hold upon God &
the soul & necessary truth of any
kind.

After Ioffan came L.P. Wicksteed,
whose ~~Phil~~ ^{Phil} had no master
but Plato, & whose Rational Psy-
chology vindicates with cogency
~~God~~ the objective reality of
God the Soul & ^{all} necessary truth,
Kant to the contrary notwithstanding. Then came the in-
comparable edn of Plato's Laws
Bk I by Taylor Lewis (Plato Contra
& Theos) that no man can master
& still believe that self-evident
truth is only a matter of alibi askant

to
Dewey

4

Even the transcendentalism of Emerson (his theory of knowledge) is that of Plato & not that of Kant, & Emerson's two splendid essays on Plato leave no doubt as to who might best be called his master. For Emerson, as for Plato, the whole universe exists for moral ends to which all other ends are subordinate, & his emphasis on the moral order & the will's freedom were alone ^{enough} to keep him out of the pantheism with which he was often credited by friends & foes alike, who judged his plucky from isolated passages, & not the whole output. Of Emerson, Henry B. Smith wrote in his Journal in later years: All that Emerson lacked was Christ.

After ~~his~~ came his eminent pupil John Bascom with who publ'd 18 vols of which in the six I have read there is not a dull page, & whose style is like cut glass. All of these books are centered upon his Science of Mind, which I venture to think is as good a treatise in psychology

as this country has produced, a
treatise in which rational in-
sight into the necessary pre-
suppositions of experience, ~~are~~
~~admirable~~ gets admirable exposition,
better, I think, than that of McCosh
in his Intuitions Induc-
tively Investigated; tho' this al-
tho is at most points a weighty
volume. ~~He~~ ^{McCosh} was the first man
in any Am. College to introduce
a complete course in the history
of philosophy from Thales to Spen-
cer & Mill; ~~or~~ ~~as~~ an optional
course running thro' the whole
senior year three or four times a
week, & so immensely interest-
ing that nearly every member
of the class attended. His course
in Psychology was not optional,
but that also interested many of
his pupils & thank God, I had op-
portunity to attend both courses;
& whether or not his pupils later
accepted ~~of~~ all of his views I
did not - we all agreed that
McCosh knew well how to teach.

He was perhaps the last & greatest
Scotch exponent of the School
of Reid, & covered more de-
partments in constructive philo-
sophy than any of his predecessors.
But as an author he was Scotch
& not American. All of his
philosophy came with him from the
old country, & Noah Porter was
the best American exponent of the
same school; perhaps the first
American writer with a large
first hand knowledge of the whole
literature of philo- Greek, French
German, British & American.
But even in this he was probably
excelled by Wm J. Harris, who
for 20 yrs conducted the first
journal in the English language
of metaphysical philo. He was the
first American to do justice to Hegel,
but he knew the Greek sources of Hegel
quite as well as Hegel did himself.
As an exponent of the theistic argu-
ment in which Plato & Aristotle
substantially concurred, I believe
Wm J. Harris unsurpassed, &
put him first among our meta-
physicians. But it is Plato & not
Aristotle, who best understood
the moral character of God.

For Plato God is not only Absolute Being, but also the rational & moral Absolute, & the Summum Bonum of every rational creature.

In the Am. Enycl of 1875, there is an article on Moral Philosophy by Dr Villetto, former Librarian of Union Sem, in which occurs a quotation from Augustinus on Plato that would do you soul good to read. I have none of my notes with me, & cannot from memory repeat it precisely, but it is to this effect:

Alone among ancient philosophers Plato held that true happiness consists not in pleasures of the body or the mind, save as the mind rejoices in God as the eye in the light.

This alone would warrant the words quoted by Cocher as at least a true expression of Augustinus' position; but perhaps some one may yet verify the quotation - perhaps Dr E. G. Sibley of N. Y. University.

Yrs gratefully

Henry W Rankin

I suppose Dr Warfield was more
deeply versed in it, than any
American scholar, & could have
located this passage if anybody
he sent me once a reprint of
two articles on Augustines,
doctrine of Knowledge & authority
two splendid articles, which
make it plain that Augustines
theory of Knowledge was that of
Plato - Knowledge as grounded
Not in sensation, but in selfe-
ident, universal & necessary truths
presupposed in ~~sensation~~ expe-
rience. & consciousness, & lead-
ing directly to the Knowledge of God.

Certainly Plato was the most Chris-
tian of all the ethic writers in
his views & aspiration; tho'
I believe with Dr. E. Taylor that
what he did was mainly to
develop & apply to the full the
thought & method of Socrates
As the disciple of Socrates, Plato
was to his master what the blood
of the prophets was to Christ.

COPY

H. W. Parker

Burlington, Vermont
19 Nichols Place
January 26, 1934

FILING DEPT.
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SECRETARIES

My dear Dr. Speer:

Thank you much for your effort to locate the passage ascribed to Augustine. What I want to be sure of is whether Augustine actually wrote those words and the context in which I may find them. Altho Augustine, like myself, read little or no Greek, he acknowledges great obligation to Plato in several passages I have encountered in quotation. I don't know what translations of Plato into Latin may have been accessible to Augustine but suppose that what he knew of Plato was largely gathered from Cicero. Excepting the Confessions I have read no book of Augustine's, but if the words ascribed to him really express his own position, I would think they constitute as high a tribute as ever was penned to the value of philosophy for religion. I suppose Dr. Warfield was more deeply versed in Augustine than any American scholar and could have located this passage if anybody. He sent me once a reprint of two articles on Augustine's Doctrine of Knowledge and Authority, two splendid articles, which make it plain that Augustine's theory of knowledge was that of Plato - knowledge as grounded not in sensation, but in self-evident, universal and necessary truths presupposed in sense, experience and consciousness, and leading directly to the knowledge of God.

Certainly Plato was the most Christian of all the ethnic writers in his views and aspiration; tho' I believe with A. E. Taylor that what he did was mainly to develop and apply to the full the thought and method of Socrates. As the disciple of Socrates, Plato was to his master what the beloved Apostle was to Christ.

In the Greek philosophy before Christ most of the modern problems are anticipated, and all the logical antecedents of Christianity may be found. All the Greek founders of the new science Christian theology, and some of the Latin founders, were educated for that task in Greek philosophy; just as Moses was educated for his work in the wisdom of Egypt, Daniel in the wisdom of Chaldea, and not unlikely Paul himself in Greek and Latin wisdom. Plato did not share the gratuitous scepticism of Kant as to the objective validity of necessary truth, whether mathematical, logical, causal or moral. If that scepticism were warranted then the constitution of the mind is grounded in error, which Plato could not believe. Philosophy has always taken one or two directions - towards the living God or away from him; and the foundation of theistic philosophy was laid for all time by the three magnates of Greek thought. In effect these men all taught that the origin of motion must be found in the selfactivity of a selfexistent cosmic mind. For mind alone is capable of spontaneous and originative action. The direction of motion throughout the Kosmos was by rational means to moral ends. Moreover the absolute perfection, or self completeness, of a selfexistent mind is a selfevident corollary of self-existence, which is the first perfection of all. It does not have to be learned either from an induction of particulars in the phenomenal order, or as a bare postulate for which no sufficient reason can be given.

In this brief statement, which can be endlessly amplified and illustrated, I believe may be found in nucleus the whole demonstration of the living, loving and eternal God and Father of our Lord Jesus Christ, Creator of heaven, earth and man. I have never seen this summary expressed, but believe it can be made good; and I think we could better afford to lose all the philosophy written since Christ, than the Greek philosophy before Christ. I think it a remarkable fact that this development occurred for the most part in the period between the Old Testament prophets and the Advent of Christ, and have

no doubt of its propaedeutic office to Christianity. It is also a notable fact that alike in Hebrew thought and the best Greek thought the highest wisdom lies in the knowledge of God; though the emphasis of the Hebrew mind is on the moral approach and of the Greek mind on the rational approach to this highest knowledge. But as the whole man is made for God, and is normal only in the fellowship achieved with God, surely God is ready to satisfy both man's heart and his reason if we diligently seek his grace. This propaedeutic office of Greek philosophy in relation to theology as Christian is admirably brought out in a book published in 1870 by Harpers and written by Benj. F. Cocker who was then teaching philosophy at the University of Michigan, a book called Christianity and Greek Philosophy - an exceedingly valuable book to be had from dealers in old stock for 75¢. It is in this volume that the words ascribed to Augustine are quoted - first on the title page, and last as the heading of the final chapter. This treatise is not uniformly strong throughout. The writer knew little of German philosophy - a little worth while of Kant, and only the current travesty of Hegel. He leans a good deal on Cousin, who is perhaps the best French exponent of Plato. But Cocker did have a first hand knowledge of Greek philosophy and a great delight in it. Every quotation from Greek authors is located, and most others, but not this saying of Augustine. It was certainly by the roundabout way of philosophy that Augustine finally reached Christ, as a few others have done, e. g. Geo. Bowen; but this would not require the disparagement of philosophy which Tertullian and others have made. Philosophy is our interpretation of the phenomenal order presented in experience by its rational and necessary implications of reality. The phenomena are the given facts. Some of these facts appear in human history, some in natural history, some in an immediate experience which includes experience of the religious kind. A just philosophy unites all facts in a synthesis of truth, all converging upon one center. Every man has his philosophy, tho' the best method of philosophy is not obvious to all, even tho' they may be as learned as Sir William Hamilton. But happy is that man who finds all the ways of approach converge upon the living God and his Only Begotten. This was true of Augustine in the end, but not, of course, at the beginning of his great quest. There is an exceedingly fine essay on Augustine by Frederick H. Hedge, the unitarian theologian of Harvard, who says that had Augustine's fame as a theologian not been so preeminent he would have been distinguished as a philosopher. This may also be said of Dr. F. L. Patton, the commemorative address upon whom I have only within a few days seen.

Cocker was British born, but learned philosophy in this country - I don't know how. He is one of a considerable group among our best American thinkers who are lovers of Plato and put him first in philosophy. That group begins with Jas. Marsh, who was an early President of the University of Vermont. I think he was the first American scholar to have a first hand knowledge of Greek philosophy and of Kant - a man of extraordinary learning, tho' he never had a chance to visit Europe, of high character and wisdom, whose edition of Coleridge Aids to Reflection, with preliminary essay and notes of his own, doubled the value of the original text, broke up some indurations of thought among us, and brought a new insight of permanent worth upon the deepest problems. His too early death cut off the largest promise of constructive philosophy this band had then suffered.

He, in effect, founded here a School of Coleridge distinct from the predominating School of Reid - not that Coleridge became the master of all these highly independent thinkers, but he furnished the impulse and initiative to the movement. Then came Henry P. Tappan who first organized the University of Michigan as a university, and preceded Cocker in teaching philosophy, tho' Cocker never quotes him. After writing three books on the Will, making the strongest defense of its freedom against the determinism of Edwards, he produced a manual of Logic which constituted a rare introduction to all philosophy, and made him a foreign member of the French Institute. This has not happened to many Americans, tho' Tappan's very unusual work on the Will and Reason is never mentioned in our colleges today. Most American writers in philosophy before 1880 seem to be regarded by their college successors as merely so much antiquarian rubbish, but at least a dozen of them deserve memorial editions from the institutions honored by their service. This at last has happened to Samuel Johnson, first President

of Kings College (Columbia) and should be done for others. Tappan's Logic begins with a chapter on philosophy in general, followed by an exceedingly able analysis of Reason and its function: then a comprehensive system of Logic under four heads: I. Primordial logic, II. Inductive logic, III. Syllogistic logic, IV. Doctrine of Evidence. Cousin said of it there was nothing superior to it produced in Europe.

The Primordial Logic is, in effect, the dialectic of logical antecedents employed by Socrates and Plato. The Inductive Logic, published one year after J. S. Mill, but written with no knowledge of Mill, was with that exception the first formal discussion in the English language under the head of induction. Tappan had taken seriously the complementary relation of Plato and Bacon pointed out by Coleridge; and his first section is a notable classification of those axiomatic principles of selfevident and necessary truth with which Socrates and Plato offset the universal scepticism of the sophists largely resulting from that ancient theory of evolution, the universal flux of Heraclitus, that left nothing standing, nothing sure, nothing that did not change, no opinion and no truth, but what came in with the tide, and would vanish with this same inexorable flood of nature (the becoming) the only assured fact in human knowledge.

And this is the kind of philosophy that John Dewey gives us today - tho' trained at this University of Vermont under the best philosophical tradition possessed by any American College - when he came under the fatal spell of Spencer, Darwin, Huxley and Lyndall - men who sowed the wind of which today we reap the whirlwind. Dewey is often named as the foremost American philosopher now living; but a very large part of the philosophy now taught in British and American colleges has this same conception of world-order as its major premise; and only, if at all, by logical inconsistency, retains a precarious hold upon God and the soul and necessary truth of any kind.

After Tappan came L. P. Hickoh, who acknowledged no master but Plato, and whose Rational Psychology vindicates with cogency the objective reality of God the Soul and all necessary truth, Kant to the contrary notwithstanding. Then came the incomparable edition of Plato's Louis Bk. X by Taylor Lewis (Plato contra at Atheos) that no man can master and still believe that selfevident truth is only a matter of als ab, as Kant leaves it. Even the transcendentalism of Emerson (his theory of knowledge) is that of Plato and not that of Kant, and Emerson's two splendid essays on Plato leave no doubt as to who might best be called his master. For Emerson, as for Plato, the whole universe exists for moral ends to which all other ends are subordinate, and his emphasis on the moral order and the will's freedom were alone enough to keep him out of the pantheism with which he was often credited by friends and foes alike, who judged his philosophy from isolated passages, and not the whole output. Of Emerson, Henry B. Smith wrote in his Journal in later years: "All that Emerson lacked was Christ."

After Hickoh came his eminent pupil John Bascom who published 18 volumes of which in the six I have read there is not a dull page, and whose style is like cut glass. All of these books are centered upon this Science of Mind, which I venture to think is as good a treatise in psychology as this country has produced, a treatise in which rational insight into the necessary presuppositions of experience gets admirable exposition, better, I think, than that of McCash in his Intuitions Inductively Investigated; tho' this also is at most points a weighty volume. McCash was the first man in any American College to introduce a complete course in the history of philosophy from Thales to Spencer and Mill; an optional course running thro' the whole senior year three or four times a week, and so immensely interesting that nearly every member of the class attended. His course in psychology was not optional, but that also interested many of his pupils. Thank God, I had opportunity to attend both courses; and whether or not his pupils later accepted all of his views - I did not - we all agreed that McCash knew well how to teach. He was perhaps the last and greatest Scotch exponent of the School of Reid, and covered more departments in constructive philosophy than any of his predecessors. But as an author he was

Scotch and not American. All of his philosophy came with him from the old country, and Noah Porter was the best American exponent of the same school; perhaps the first American writer with a large first hand knowledge of the whole literature of philosophy - Greek, French, German, British and American. But even in this he was probably excelled by William T. Harris, who for 20 years conducted the first journal in the English language of metaphysical philosophy. He was the first American to do justice to Hegel, but he knew the Greek source of Hegel quite as well as Hegel did himself. As an exponent of the theistic argument in which Plato and Aristotle substantially concurred, I believe Wm. T. Harris unsurpassed, and put him first among our meta. physicians. But it is Plato and not Aristotle who best understood the moral character of God. For Plato God is not only Absolute Being, but also the rational and moral Absolute, and the Summum Bonum of every rational creature. In the Am. Encycl. of 1875 there is an article on Moral Philosophy by Dr. Gillett, former librarian of Union Seminary in which occurs a quotation from Augustine on Plato that would do your soul good to read. I have none of my notes with me and cannot from memory repeat it precisely, but it is to this effect: "Alone among ancient philosophers Plato held that true happiness consists not in pleasures of the body or the mind, save as the mind rejoices in God as the eye in the light." This alone would warrant the words quoted by Cocker as at least a true expression of Augustine's position; but perhaps some one may yet verify the quotation - perhaps Dr. E. G. Sihler of N. Y. University.

Yours gratefully,

Henry W. Rankin

PLANO DEPT.
346
SECRET & CONFIDENTIAL

February 1, 1934
(Dict. Jan. 30)

Mr. Henry W. Rankin,
19 Nichols Place,
Burlington, Vermont.

My dear Mr. Rankin:

Your illuminous letter of January 26 came yesterday, and I read it aloud to Mrs. Speer last evening. I had shown her your previous letter and shared it also with Elliott. They were both impressed and delighted with it. I think that if I would get together all your letters to me and make extracts from them, they might constitute the book which I have always hoped that you would find it possible to write.

I don't know where to turn for any further help with regard to the quotation from Augustine, but I think I will try Dr. B. B. Warfield's brother, President E. D. Warfield of Wilson College. I know that he will be greatly interested in your reference to Dr. Warfield in your latest letter.

Elliott was here last week for a meeting of the Northfield Schools Trustees. Miss Wilson was with him, and they reported the schools more crowded than ever and everything going very satisfactorily.

I trust that you are having a comfortable winter.

With warm regard, I am

Very cordially yours,

RES:AMW

W. W. Rankin
Burlington Vt

FEB 7 1934 19 Hickok Place

FEB 5. 1934 34

FILED
MAR 15 1934
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Dear Dr. Speer, You of Feb. 15
here, know we have Dr.
Wood's birthday. I have called
Dr. Hocking's attention to D. S. M. as a
man whose career deserves the at-
tention of any one interested in
the philosophy of religion - as Hock-
ing certainly is. If it be true, and
I suppose that he was used of
God to make more bad men good
& more good men better than
any man of the last century who
can be named, here is a fact to
be reckoned with of conspicu-
ous importance. How did he
do it? His entire platform of
service was a small group of
doctrines held in common by
all the old churches of the world,
& nearly all Protestant church-
es - tho' not equally emphasized by
all. Of those doctrines on which
these churches differ he had little,
to say.

& never countenanced any public
disputation. These doctrines that
he preached have always been
effective in the measure they
have proved experimentally fruit-
ful in the life of the preacher,
& have been delivered in the power
of the Holy Ghost.

We all know that D. L. M.'s affere-
tion of these doctrines was
gradual & cumulative, & that
he only preached what had enter-
ed efficaciously into his person-
al experience; that he correct-
ed his own mistakes, was con-
tinually enlarging his own vision,
claimed no knowledge for
which he could not give good
reasons, & was ready to ac-
knowledge his own ignorance,
& being always mindful of his
own limitations was extremely
charitable to those who differed,
or knew less than he did. He
was never dogmatic in the of-
fensive way of insisting on the
finality of his own formulas,
& was always ready to learn

from others any better way of
stating his own interpretations.
In this sense he was the most
liberal Christian of his day.
His own mother was a conserva-
tive Unitarian of the Chau-
ning type, who once told me
that she had not essentially
changed her views, but contin-
ued attending the Unitarian
church until a minister ar-
rived who said such things
of the Lord Jesus as she could
not bear to hear; then she quit.
I once asked D.L. if while his
mother attended the Unitarian
church, & had all her children
go to Sunday School there, he
had any doubt of her being a
truly godly woman. He said No.
Did he think she was a truly Chris-
tian woman? He said, I cer-
tainly do. He must have regard-
ed her as insufficiently enlight-
ed, like all the apostles before

Pentecost; yet a woman whose character & sympathies were unmistakably Christian; who accepted the whole Gospel narrative, but supposed, as Channing did, that some things in it were commonly misinterpreted. The Autobiography of Chas. F. Finney & that of Isaac Mahan indicate their own confidence in Channing's Christian piety, & also, if I remember rightly, that of Lyman Beecher who was his contemporary in the Boston pulpit. It is my own opinion that prior to the great Day of Pentecost all the Apostles, & all the 120, were Unitarians, while accepting Jesus as the Messiah. What the Messiah was had, I think, been matter of much debate among the rabbis. The Day of Pentecost cleared up all this confusion, left no doubt of the full deity of Christ, & made

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possible & practical the doc-
trine of the Trinity as inevitably
implied in all that had gone
before. I suppose that most
Christians who have had a
pronounced experience of con-
version recognize the deity of
Christ from the beginning; &
that for many others, as for
myself, this conception & con-
viction dawns upon them grad-
ually, even then not always fol-
lowed by the fully risen sun.
I was for some years in effect
a Unitarian of the gas Free man
Charles King, & then became con-
vinced of Christ's deity in a
Swedenborgian way before
reaching a clear conviction of
the Trinity, on both Scriptural &
metaphysical grounds. Now I see
what seems to me a moral ne-
cessity for the social constitu-
tion of the Godhead, without

which it would be impossi-
ble to account for the moral
perfection of God's character
as Absolute Love. A mono-
personal God could not be
otherwise than self centered,
& incapable of the self sacrifice
exemplified by the incarnation.

Happy are those who arrive more
speedily at truth than I ever
did, & happy shall I be if ever
I learn all that D.L. Moody knew
of Jesus Christ.

In the new biography there is one
priceless passage in which
D.L. tells W.R. the conditions
for understanding the sacri-
fice, & how the Trinity is involved,

D.L. had passed through the expe-
rience of an individual pente-
cost shortly after the great
Chicago fire that stripped him
of all his possessions except
his family, & even subjected

him to the painful jealousy of some colleagues in the work of relief. In that experience of pentecost he made occasional allusions, & it is briefly indicated with no adequate account, in the several biographies, & in his Sermons on the Secret of Power.

An exhaustive study should be made of all his own recorded words regarding this central & capital event in his life, & of all that can be learned from persons near to him at the time - tho' most or all of these have now passed away.

We know that ~~day~~ from that day his powers & influence were more than quadrupled, & never lost, while his whole character & demeanor gained an elevation never diminished.

I once spoke of it to Major Whittle who was privy to the event & circumstances at the time, & who corroborated emphatically my impression of the result.

I had good opportunities of questioning D. L. himself, but put it off too long; for I was closely associated with him all the last eighteen years of his life. I have always wanted to prepare a questi-

mate of the man in the perspective of Church history, & as the central figure of the religious world in the last century — as was John Wesley in the century before.

On just one occasion I heard D. L. make a most impressive public statement regarding his supreme experience, which you may also have heard at the same time.

If so, I hope you have preserved a record, as I have not. I depended on the news reporters for that, & was never afterward able to find the report in any paper of Westport, Springfield, Boston or Philadelphia. The occasion was in July 1893 when, just after the College Conference assembled, D.L. made his only address to the students before starting for his great summer work in Chicago. It was one of his most powerful addresses, & many students must have written his words in their note books. He then explicitly divided his own career into three distinct periods, corresponding with a period of nature, period of grace & period of power.

That much I clearly remember;
& if you, or John Matt, or D.
Pierson or anybody else
you know possesses a full
record of that address or
of that memorable portion,
I wish you would find it,
I have repeatedly asked Herritt
to make an exhaustive study of all
the sources of all the data. It was
that event which detached D.S.M.
from local work in Chicago &
made him an evangelist to the
world & founder of schools.
I regard that event as fully corres-
ponding in its inward, ^{essential} value
with the experience of the 120 at
Pentecost; tho I suppose that Pen-
tecost - varied in scope & depth
with the individual, was accom-
panied with outward miracles,
& equipped the apostles for pre-
serving a correct memory of
the life & words of Christ, & fur-
nished them with the adequate
interpretation of these, & their
scheme of prediction.
Otherwise than this an individual

Pentecost, including the self-manifestation of Christ to consciousness, has doubtless been vouchsafed to not a few preëminent characters & leaders in Church history - like Sauler, Luther, J. Wesley, perhaps J. Edwards & his wife, Catherine Adorna, Teresa J. B. Taylor, C. S. Finney, et al. Perhaps also Pascal, on whom see a splendid article in Biblical World of 8 or 10 years ago.

Moreover, this experience is certainly that of George Bowen while yet in Union Sem. N. Y. & of Stanley Jones.

In your study of Bowen concentrate attention on this pivotal event, & correlate it with other instances.

I suppose that very many Christian believers live on the edge of this experience, without quite going over the top. God lead the blind, or they stumble.

A letter from my sister,
Mrs Garrison, expresses the
fear lest she & her son be
recalled from India -
which I hope may not be
needed. You probably know
better than I do what they
are doing.

Mr Fry's secretary wrote me
lately that he might not be
able to attend the Worth &
Trustee Mtg, owing to a violent cold.
I wrote him some time ago
a letter I wished him to
show you & your son on the
reasons that I think would
justify & demand election to
the Board of Mr Dickerson
in place of the man who
shamefully forced him out
of office to save his self
respect; as he would have
forced Elliot but for the
backing the Trustees gave him,
but withheld from Dickerson
who fully as much deserved
it, Dickerson was condemned with-
out any official hearing, while
perfectly competent to clear himself,
& the largest loss the work has suffered

since the death of the General, Wm Congdon,
Henry W. Rankin

STAMPING DEPT
346
BURLINGTON, VERMONT

February 28, 1934

Mr. Henry M. Rankin
19 Hickok Place
Burlington, Vermont.

My dear Mr. Rankin:

Dr. Warfield of Wilson College has promised to do what he can to locate the Augustine quotation. If he fails perhaps we can try in some other quarter. I know of two or three men who quarry in the Augustine mind.

I had copies of one or two of your letters made to send to Dr. Warfield and I ventured to send some of the carbons out to friends on the mission field who, I know, will be greatly pleased with a chance to read them.

I am sorry I cannot help with the statement of Mr. Moody at the conference to which you refer to 1933. I have no notes of anything I heard there. I wonder whether the little book entitled - "A College of Colleges" was published for that year, or if the "Northfield School" had begun at that time, and whether either of these might possibly contain Mr. Moody's statement. I think Dalevan Pierson would know and I am showing him your letter and asking him for his help.

I hope you are not wholly snowed in and under this remarkable winter. It must be a very white world in the midst of which you are living.

I hear from Mrs. Janvier and Ernest now and then and judge they are very happy in their life and work. It may be that there will have to be some curtailment of the force in India but I have heard no suggestion as to the withdrawal of Ernest and his wife as yet, and Mrs. Janvier is, of course on a retired basis and mistress of her own times and places. I have never heard from her as to what her thought would be as to returning to America or remaining in India in case Ernest should drop out from the work in India.

You will be sorry to know that Mr. Fry has been quite ill. I have not heard from him in the last few days and trust he is going to be quite himself soon again.

I see Elliott quite frequently. He is very busy in all the works of the school and seems to be very happy in his work and relationships.

With kind regards,

Very cordially yours,

RES:B

Postscript:

Our travel department has received word that Mrs. Janvier plans to return to the United States, sailing about August 1, 1934.

the last 30 yrs of general broken down ^{our} health the glory of God has shone con-
tinually brighter in his word, his
works & in his Son; & with all the
gathering clouds in recent history
& modern thought, the world is for
me a real universe, one by his
sovereign control, & fulfilling thro'
all manner of tragedy & triumph
his cumulative purpose of redemp-
tion & self revelation in secular
secularism. All the dignity & dan-
ger of man lie in his liberty to choose
his own ends; & God knew that he
wd choose amiss. But his plan of
redemption is immeasurably more
ample & generous than has been
commonly supposed. Every man will
be judged by his use of the light recd,
& will sooner or later receive all
the light needed for intelligent deci-
sion, even the Jews & Sidon, Sodom
& Gomorrah wd have repented, had
they recd the light given to Capernaum;
& if that is true, light will not be
withheld. The real harvest of souls
will be due in the age to come,
& will include all who do not
hold out as enemies of Christ.
For all but these enemies the Day of
Judgment will be the Day of Delight
when the unloved ones' mercies

permanently

of God will prove far in excess
of the covenant applied to conditions
of the aeon that now is.

This earth & life are God's Plattsburg
where he is training officers for
the glorious age to come. I
wish I might go over these matters
with you at leisure. The earth
of mortal man is God's experiment
station - his latest experiment in
finite freedom; The outcome will
prove far better than most of
our fathers in theology dreamed.
Noble as oblige is ~~is~~ no less true
of God than of man.

Among the signs of the times is a
complete breakdown of the fa-
vorite modern obsession in
science, which, if consistently
applied to the whole unfolding
of nature & history makes it
impossible. I have followed the
pros & cons of that theory for years.
With the daily advance of re-
search in the sciences associated
with geology & biology the impos-
sibility becomes ever more ob-
vious of proving that all
events & phenomena are a re-
constituted product of natural
antecedents

The varied forces of Nature are all
hyperphysical, & are but varied
distributions from a common center
of the immanent power of God - what
Leibniz named "the dynamic omni-
presence of God." Initial activity
on the part of the Creator to introduce
de novo conditions that are not due
to natural antecedents, save in the
theological sense, so far from
being a supernatural intrusion
& derangement of world-order
~~as~~ ^{is} an integral part of that
order; as much so as natural
development. And the phenomenal
order, so far from being an exclu-
sively unbroken continuity of
~~nature~~, the genetic process, is every-
where an complementary alter-
nation of initial creation & natu-
ral development in coördinate
& inseparable connection.

This is equally true of physical
nature & human history. Apart
from creative origins that punctu-
ate the whole ascent of nature
from the origin of motion to the
origin of man, no natural devel-
opment would be possible.

2

This order is the only kind war
warranted by empirical evidence,
which evidence is lacking at
all the more significant points
for the popular conception of
an unbroken natural develop-
ment which has no assignable
beginning or end, & which as
said to you ago by Edward Carpen-
ter - himself an evolutionist
- reduces the whole world to
a Hindu Maya, that makes clas-
sification & science impossible.

For Plato & Aristotle the origin
of motion is in the self-activity
of a Self-existent Mind - the
perfection of which Mind
in all its attributes, whatever
they may be, is a self-evident
consequence of Self-Existence, which
is the first perfection of all,
& which as Coleridge reminded
us an hundred years ago,
is implied in the Hebrew name
Jehovah.

714 Plato & Aristotle the direction
of motion is by rational means
to moral ends. For Plato es-
pecially, as for Emerson, the
whole universe exists for
moral ends, to which all other
ends are proximate & incidental.
In this case everything God does
is subservient to these moral
ends, & covers not only the redem-
tion of man, but man's whole
education.

A Christian educationist is one whose
heart is better than his logic, one
who does not see the incurability
of the popular dogma, when consist-
ently applied to all nature & history,
with Christianity - which religion,
as Augustine told us, was from the
beginning of history; since revela-
tion was messianic from the begin-
ning. Much of modern science
admits a cosmic mind, but one
devoid of moral character; & the
character of God is the chief question
at stake in all the sciences, and in
theology among them.

Of that character is both revealed
& exemplified in Christ, modern
science had badly missed its mark
— which mark is to explain all
properly attested facts, by tra-
ditional implications.

During my recent visit in Prince-
ton I spent a good deal of time
on the life & writings of David
Hume, & made some important
discoveries — wholly unexpected.
Popular estimates of Hume,
like current estimates of Hegel,
are much at fault.

Hume never took so very seriously
by the doubts he created in the
minds of his readers — even such
a reader as Kant. Hume's theory
of knowledge reduces all knowl-
edge to rescience, not only in
religion, but in science; as
did the Greek Sophists countered
by Socrates. But these conclu-
sions of Hume did not express
his personal convictions, so
much as they exhibit the logical
results of Locke's theory when
once fully carried out.

& his essay on miracle was
 written before he was 25, & was
 provoked by the alledged miracles
 of the Roman Church. Yet in
 Boswell, Johnson says that Hume
 admitted he had never made a
 serious study of the N. Test.
 To whom the admission was made
 does not appear, tho' the fact is
 quite probable. I was myself 25
 before beginning such study.
 Hume never denies the reality of the soul
 or God, but only raises objections,
 which a theist must refute to
 strengthen his own faith. Hume was
 so exceedingly clever in raising objections
 that most people don't know how
 to answer that he was doubtless
 somewhat vain of his own subtlety
 & amused himself by perplexing
 others. He admits as much.

Not only did he never deny the reality
 of soul or God, but in many passa-
 ges of his later writings he as-
 sumes both as matters of course
~~without~~ incidentally & without dis-
 pute. And not only this, but he
 repeatedly asserts that rational
 theism is the proper ground of
 religion & can be supported.

Finally, it is clear from his first & best biographer that from his early student years to the end of his life the uppermost question in his mind is that of God, & how to prove him — as it was that of Emerson, & has been of countless others. The book he cared for most of his own writing, & to whose composition & revision he devoted most time, going over it from time ~~for years~~ to time for years, & for whose posthumous publication he made the most careful arrangement, is his Dialogues on Natural Religion. The characters in the discussion are three, a religious dogmatist, a seasoned sceptic, & one who tries to mediate between these two, doing his best to state the rational grounds of theism in the face of all objections that can be raised & of all unreasonable assertions. This third character represents his own position, which is rendered pathetic by the fact that, by his best, he did not succeed in making out a strong case; but to the end

his argument only leaves us with
a God of limited power lamely
proven, tho marked by ^a genuine
& feeling desire for a better result.

But now this is what I am dri-
ving at, & this what you can
make effective use of. Near
the close of all the discussion
Hume puts into the mouth of the
seasoned sceptic, such as he
himself was always reputed to
be, an outcry to God, if there were
one, to make himself known
in some more obvious way
than appears in his ordinary
works; since if there be a God
we certainly need to know him.

There was a plea for the overt
revelation that lay at his hand
neglected during most of his life.
- a revelation beginning with the
first Adam & culminating
in that Incarnation, when "God
became man to reconcile man
to God" (Schwegler)

indicated by John V. 44. Cordially for Henry W. Rawlin

Hume was so likable a man, & so blameless in his outward life, that he had a host of friends, men & women, of those who saw most of him - including the clergy. Adam Smith advised against the publication of his Dialogues, & refused to sponsor it himself, thinking it would do more harm than good. But to a well grounded theist it can but do more good than harm, & as a human document it is a volume of deep interest. It is short & easily read through in a few hours, tho it may well suggest many hours of thought, & help such a reader to recognize his own strength & weakness, & cast about for a better point of departure.

The initial fault of the argument is its failure to get started right in the recognition of a necessarily Self-existent Being in causal relation to the phenomenal order both physical & mental, together with the Self-evident Corollaries of such a Being, or then the causal implications of such a Being to be learned from adequate induction of the total effect produced, both rational & moral.

Hume loved his mother. & knew she was a Christian, & deeply mourned her death. But he had chosen the wrong end of life

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SECRETARIES

April 12, 1934
(Dictated April 4)

Mr Henry W. Rankin,
19 Nickok Place
Burlington, Vermont

My dear Mr. Rankin:

I was away for a series of meetings in New Orleans the first week in March and then for a series in Columbus the last week so that I have been slow in acknowledging the receipt of your good letter of March 5th. I have been sharing your letters with Mrs. Speer who has greatly enjoyed them. I only wish there were some way in which the rich material which your letters contain might be made more generally available. Could you not prepare for publication a summary statement of the way that you have come and the goals that you have reached, which Revell might issue? One could draw much of the material for such a statement out of the letters which you have so generously written to me these past years,,but you yourself could do the work far better than any one else could.

I was very glad to get your note about Graebner's book. I must try to get this.

Have you seen the new edition of W. P. Patterson's "Rule of Faith," which Revell has issued? It is one of the best summaries of the history of the development of Christian thought which I have seen in small compass.

One of the best summaries of present-day theological thinking as related to the Barthian Movement is found in Adolph Keller's book - "Karl Barth and Christian Unity." I very much enjoyed recently also Borchert's book "The Original Jesus."

With kind regard,

Very cordially yours,

RES:B

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SECRETARIES

April 12, 1934
(Dict. Apr. 10)

Mr. Henry W. Rankin,
19 Hickok Place,
Burlington, Vermont.

My dear Mr. Rankin:

I have heard from President E. D. Warfield who took a great interest in trying to locate your supposed quotation from Augustine. He writes as follows:

"I am sorry to say that I have been unable to find the quotation which you referred to me in St. Augustine's works, so far as they are available here. Our limitation in this respect is naturally great.

"I shall return the letters and wish to express my appreciation of the opportunity to see them and to make some effort to identify the quotation.

"I started some time ago a series of brief morning chapel talks based on our devotional literature and had just been preparing several talks on St. Augustine's Confessions when I received your letter. The problem of the morning chapel service, with its limitation of time, has always given me concern, or at least a challenge, and I have felt for myself that it was a very good idea to run through a number of our great devotional books, spending about eight minutes each morning and not in continuous services."

I do not know in what direction now to turn in the hope of locating the quotation.

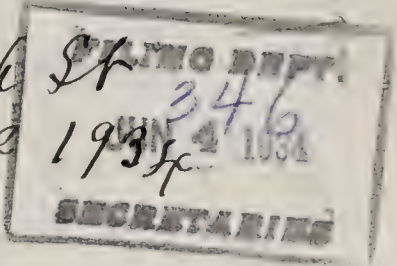
Very cordially yours,

RES:AMW

Burlington VT

19 Hickok St

20. April 1934



Dear Dr Speer;

As you have an immense cor-
respondence to handle, ^{and} always
on the road from Dan to Beersheba
I don't see how you get time to
read my letters, much less to
answer them, & to aid my belated
researches. But I am grateful
that you do all this, & tho' I can't
reward you there is One who will.
As to any value in my letters
for print I think you are wrong.
They are written concurrent columns,
with no revision, & my condi-
tion of health does not permit
much accuracy - even of spelling
- nor can I pay the things I would
nor as I should. Besides this,
being so very much of age, I forget
in one letter what was said in the

last, & subject you & others to
vain repetitions.

Yet, being considerably crippled,
& in the hands of a nurse, with
scarcely four hours a day for
reading or writing, about the
only kind of service hopefully
left me is to pierce other minds
with questions, & refer them to
some sources better than my
own. That is what I have
been doing of late to Prof Hocking,
whose mind, I am sure, is not
altogether closed to some alter-
native views. Like ^{some} other men
who neglect the short cut thro' ^{Christ}
Christ he is deeply concerned
with the problem of God - which,
of course, for philosophy, is the central
problem to which every other is
incidental. I think that Christ
is not only the master key to all the
secret revelations recorded in
our

Scripture, but also masterkey
to the whole world-order; so
that, as Pascal said, "who
knows not Christ knows not
the order of the world, knows not
himself" (^{Pensées} ~~Pensées~~) Pascal's per-
sonal experience of Christ is ~~the~~
minutely recounted in an article
published a few years ago in the
Biblical Review (of W. W. White) of
wh' I forget title, author & date,
& my notes are in cold storage
(like my brains - if I have any left &
after so many vicissitudes)

Notwithstanding all this, & my
antiquity, I feel younger today
(on the inside) by the grace of God,
than I did at 21 before I knew
that grace, which I had so
culpably neglected; & can con-
fess in all truth, with the anonymous
writer of the 119th Psalm (71) that

"It is good for me that I have
been afflicted that I might learn
thy statutes - (better late than
never) "The law of thy mouth is
better unto me (now) than thousands
of gold & silver" - even if I had
them. "The earth, O Lord, is full
of thy mercy" (64) when our eyes
got open to see it. And tho' he
" scourgeth every son that he receiveth",
especially those to whom much
has been committed - like a
missionary's son - it is only what
that ^{one} needs & less than he deserves.
The Cry of theism no longer stum-
bles one who in spite of it ~~can~~
can see that "The earth is full of the
goodness of the Lord" (Psal. 33:5)

It is worth all it costs to reach
this conclusion, & learn how God
vindicates himself for the clouds
& darkness that surround his throne.

"Ever since the world began hath thy throne been prepared"; & that is why the Universe is a universe, all under one sovereign & central control.

That throne is not outside the world, nor out top, as used to be supposed, but in the very midst of those heavens that Jeans & Eddington explore, where we would reasonably suppose it to be, the center of Coördination both physical & moral. There is Christ at the right hand of majesty on high, & thence he will come to inaugurate the jubilee of earth. Forbick says, & as

Orember, so did Drummond, that for modern astronomy there is no up & down, hence thinks Forbick, Christ could not have ascended beyond all principalities & powers. But if the spherical universe of Einstein, Pythagoras & Plato has a center, all direction toward that center

must be up, all away from it down.
Perhaps the great new telescope
may get installed just in time
to observe some preliminary
signs of Christ's return. Shaft-
leigh of Harvard is trying to find
that center in the celestial north.
If he has learned what Warren

Warren in Paradise Found
could tell him, he must know
that for all the oldest races of
mankind, the celestial north is
the sacred home of the gods, & throne
of the Supreme God, which last the
Chinese place in the North Star.

I believe that Dr. Warren, former
President of Boston University, fur-
nishes better clues than any book
in print, except the Bible, to the
principal problems of ancient tra-
dition & of modern science.
It went thro' eleven editions after
1885, & a twelfth was planned, tho'
never prepared, to include the cor-
roborative results of all its author's

Subsequent research. The pb has
not been taken seriously in
circles of science, & probably ^{is} not
~~commonly~~ known, because its data
& conclusions would only destroy
the favorite obsession of the mod-
ern mind.

I do not think Theology will ever
be reconstructed on the lines
laid down by former President
King of Oberlin. But in a book writ-
ten for young readers, & avoiding
the ^{more} disputed points, King says of
Christ words that I'd not be awiss
in yr Stone lectures - words that
show the relation of Christ not only
to Scripture, but to Philosophy
- which ^{was} always my strong bent.

"If we are ever to discern the real
nature of the world-ground, our
best light must come from the
greatest & most significant facts.
For myself, & for the reasons indi-
cated --- I have no doubt that
Christ is the most significant of
all the facts known to us, & there

fore the best basis for direct & decisive inference as to the nature of the world-ground". (pp 58-9. Greatest Simplicity of the Christian Faith, Pilgrim Press, 1910)

36. "I know no reason why we should not count the fact of Christ as the greatest of all proofs of a completely satisfying God - personal, & of inexhaustible power & wisdom & love; the proof most powerful to produce conviction in the mind of a man who has come to full moral self-consciousness". (ibid)

Hacking says in his Types of Phil. 170. "It is particularly in religion that the objective truth can set us free. For religion is the orientation of the human self to what it regards as the most real thing in the world. God is nothing if not that on which we depend". pp "If we can get no evidence in religious matters we must go without it." For evidence I seat

him Bushnell's chapter on "The Character of Christ Jesus: Forbidding his possible classification with Men."

From his reply I judge that he had never seen it, & was strongly impressed. If there was ever a better apologetic written in so few words I have not seen it, & do not doubt its existence.

Hocking says in his Meaning of God in Human Experience

325. "There is no such thing in history as a primitive monotheism."

So I got Dr. Zwenner to send Hocking a spare copy of his Journal, which was very favorably acknowledged.

Zwenner tells me ^{he} has in press a small bk on Thinking missions with Christ, to be out next month. Also an article

this month on Evolution & Revelation

in the Christian Quarterly, of the Eastern Baptist Theol. Sem., Phila.

I shall hope to see both & have asked him to send both to Hocking.

When Paul in Acts 17, quotes from a Stoic to Zeus he seems to think that Zeus was the original Greek name for the Supreme God & only Creator; & certainly the old

by Cleanthes gives that impression, & is as suitable & splendid verse as anything in Milton, or that great Hymn to God by a Russian poet whose name I forget, but was in my School Reader. Cudworth makes out a strong, almost exhaustive argument for the claim that the tradition of only ^{one} self-existent God, was never absent from the Greek mind; & I think that Orientalists & Egyptologists are increasingly disposed to take this view of all races. Dr Warren has mentioned exhibits & asserts the universality of ethnic tradition to the fact of an overt revelation in the first age of human history; & Cousin, than whom no scholar of France ever had more first hand acquaintance with the literature of Greek & later philosophy in Europe, said, a hundred years ago, that "See antique traditions refer to an age in which man, at his departure from the hand of God rec'd from him immediately all lights & all truths". This is quoted by Cocker in Christianity & Greek Phil'y p. 85. but the whole context was familiar to me in Cousin's lectures on the history of phil'y, be-

fore I met with Coker - whose book ^{also} ~~is~~
contains ~~his~~ ^{Coker's own} theory of ethnic religions &
much more favorable than that of
Paul & the prophets, but sound in
part, & well worth reading. It is how-
ever in Greek literature that Coker
is most at home, & his summary
of Greek thought in these matters is as
clear & adequate as I have ever
seen. The bk should be in your
mission library. These chapters
on the three magistrates are worth
much more than the cost of the bk
which, like so many invaluable
bks out of print, can be had
for a few cents from dealers in
old stock (like Schalte)

Also can so be had the incom-
parable edn of Plato's Laws BK X
by Taylor Lewis, 1845, that no
college man could carefully read
thru' & remain an atheist or ag-
nostic. It is called Plato Contra
Atheos. Even for a reader not
fluent in Greek the copious notes
in English w'd make a splendid in-
tro-duction to the whole of Plato,
& a general to Greek phil.

What the three greatest minds of
ancient Greece thought of God,
& how to find him, shows the
ethic mind at its very best,
& fully warrants the words of
~~the~~ Paul in Acts & Romans. These
men are certainly the fountain head
of all that is best in theistic philo-
sophy since their time in Europe & the West,
& the recent books of H. E. Taylor
on Socrates & Plato are of great
value & moving interest.

In a book list of the Brooklyn
Pub. Library about 20 years ago
I saw named a book on the
primative monotheism of China,
but forget author & title. I am
sure that evidence of that early
faith is very strong in the books of
Legge, & Martin & S. W. Williams
that I have read, & doubtless in
others. Idolatry entered China
with Buddhism, & is not refer-
red to in the Chinese classics,
& the universal reference of a
moral government to Heaven
is like a usage in all modern
tongues, & like that of Daniel to
Nebuchadnezzar: the Heavens do rule.

I have only three or four books here with me, & tho' free to use the University library here have too small time & strength to spend on it. I wd like to see the books you name, but fear I shall not make it. I was in Princeton when that Barthian speaker was there, whose name I forget, tho' I heard him. The Patterson RR I have seen reviewed in the new Bib. Sac. of which only the Jan. number has reached me. I'm afraid those Lexas theologians will spoil the old Bib. Sac. Hacking says it's dangerous for any body to become too orthodox; & so it is for theology.

As the Record of the Wk is ended I get the S.S. Times, which always has valuable matter; but speaks editorially so by cathedra that I wonder if Trumbull Jr is Pope for all fundamentalists. There are indeed fundamental doctrines, or there cd be no Xty; but those men who think their own formulas are final, & are vexed

with all dissent, are born out of
due time to their own disadvantage.
D.L.M. was the most liberal De
of the last century in the best sense
of that word, he also insisted on
fundamental doctrines, which
were his entire armoury. But
he ~~also~~ always welcomed any
better way of stating those doc-
trines than his own.

I was never more eager to get
busy, & never so ~~see~~ better what
I might be doing, if health were
mine. I have work enough
laid out in mind to fill 20
yrs of health. Had when I re-
member that my Uncle Wm lived
till past 100, I think that 15 yrs of sound
health to get something really done
satisfy me; I'm not sure but they
will yet be mine, in the interest of
the King & Kingdom. But my
times are in good hands, & there
I leave them.

I wd like to spend one year in working
for an exhaustive study of all the
illud material, to prepare an esti-
-mate of D.L.M. Man of God; Evan-
gelist to the World; & Founder of Schools.

That we be a Monograph designed to show (1) his central place in 19th Century Xty, (2) his place in the perspective of all Church history as one of the Magnates (3) the sources of his power, & pragmatic proof of his faith — without which faith, neither the Schools, nor the Churches, nor the souls of individuals can prosper. While so engaged I wd hope to prove, as in some former years, a friend to everybody in that community that I cd help.

Then I want a whole year in Princeton to make a similar study of C. W. Shields, & the Unity of Science; enlarging & completing some articles begun on that theme in the Princeton Review of 1915, '6. For what S. L. M. was to all the Churches in the interest of a common Xty, that C. W. S. was to all the Sciences & all scholars in the interest of a philosophy uncompromisingly Christian; apart from which no phil. is even cosmic; since apart from Christ, & his well-auschauung, philosophy ignores

the most important facts of all
human experience while pretending
to an integration of the whole.

Shields was slighted by his own
school of theology for not being
dogmatic enough, & slighted
by men of science & phil^y for
thinking the dogmas of theology
deserved the benefit of the doubt
in common with the no less fallible
theories of every science. If he
had constructed a closed system
of phil^y he w'd have had disci-
ples; for there was no lack of
eloquence nor of learning.

But because he constructed an
open organon of research — in-
measurably the best ever made —
nobody had enough patience
with him to discover just what
he was doing — to the lamentable
loss of all the parties concerned
— in theology, science & philosophy.

But I have read his treatise six
~~the~~ times thro' & cd read it six
again.
^ With increasing pleasure & profit
every time. He is facile princeps
in American philosophy; but
many ^{a man} has waited a whole generation
or two to be understood,

that I wd like to spend a year
 in Concord, Mass., to make
 an exhaustive study of Em-
 erson, whom I was three times
 privileged to hear lecture, & whose
 life's literature I have read ever
 since with such opportunities as
 I have had. In an age more
 openly agnostic & even atheistic,
 & openly contemptuous of Chris-
 tianity than any century since the
~~fourth~~ ^{third}, I wish to show that
the thesis of Ralph Waldo Em-
 erson, is the thesis of a living
 God, whose self-revelation in
 the whole natural, historical
 & moral order is a just logi-
 cal propaedeutic to Christianity,
 & far more deeply recognized by
 Emerson than by most believ-
 ers at this time, & wd
 show that what unbelief Emerson
 exhibits was ^{largely} a reaction to the
 unchristian attitude of the old
 school theologians & churches,
 as then exemplified in the whole
 last century before the civil war,
 & even before that. Indeed ~~the~~ this
 same attitude was due the old English
 deism from Lord Herbert to Thomas Paine.

The Churches have themselves
to thank for most of the unbelief
in the world today, the five per-
cent^{thly} of the average ~~Christians~~ never
did nor can win the world; all of
which will be well considered
by the Judge of quick & dead; who
will be more kind to most unbe-
lievers than believers themselves
have been.

Excepting in the Bible Society, the
in denominations, of this land be-
fore the Civil ^{war}, almost never co-
operated in any public interest,
& there was no love lost between
them, but perpetual bickering, mis-
judgment & mutual vituperation.
No human agency did so much to
establish among them cordial rela-
tions & to emphasize their common-
ty, as the later influence of D. & H.
The great power of which was exerted
during the very years, & in the very
stronghold, of ~~the~~ those men who
sowed the wind of wh' today we
reap the whirlwind - Spencer, Darwin,
Huxley, Lyndall & Lillie. No marvel
that Spencer confessed before the end
he had spent life beating the air.
Today, among amid the infidel-
ities, idolatries, & obscenities of
this distracted & confounded age,

I share the rage of Elijah for the living
God, & wish to God I might live to be
clear his Name, which alone is a
strong tower for our souls. So far
from being unknowable, inscrutable
& inaccessible, there is no object of
knowledge that can be known with
so great certainty, in so many ways,
& with such satisfaction of the whole
intellectual & moral nature, as
God himself, ~~the only~~ for whose fellow-
ship we were created, & are only
normal in the measure that we achieve
it. Tu fecisti nos ad te, et inquit-

Tum est cor nostrum domine requiescat
in te. It has been worth all
the ^{pains,} crosses, griefs & disappoint-
ments of my life to gain that shelter
for my soul, & as the light grows
brighter every day, would that I
might share it. For darkness
covers the earth & gross darkness the
people, & too many schools & colleges
suffer the deadly delusions of this
alleged enlightenment or a science
falsely named.

At ~~third~~ ^{fourth} year I would like to spend in
Princeton to write on

Absolute Being & What Follows!
A Demonstration of the Living God.
- For nothing is so knowable as God, who

is as ready to satisfy our reason
as our hearts; because the whole
man was made for him, & he has
no pleasure in our blindness.

Compared with ^{some} many leaders in
the Church today, Socrates & Plato
were true men of God, & purification
of the soul to make it fit for God
was the chief end of their thinking.

By B. F. Cocker
"When the Master of the Universe," says
Emerson, "has points to ^{carry} ~~carry~~ in his
government, he implants his will
in the structure of minds". He cer-
tainly did this for the three magistrates
of Greek thought, as he did for S & M.
The passage ascribed to Augustine
expresses the mind of that great Xⁿ,
if not his words. It was his actu-
al experience, & possibly the words
may be found in his City of God,
where some other allusions to Plato
occur. "God enters," says Emerson
"by a private door into the heart of
man". For Emerson as for Plato,
the whole universe exists for moral
ends, & presupposes the moral abso-
lute. But as Plato was always anti-
cipating Christ, Emerson went back
from Christ to Plato, because he was
damned by the orthodox & long deri-
ded by the other fellows as a visionary
who followed not with them.

not partly

one of the friends whom Emerson
 admired most, ~~of whom~~ ^{at some times} heard him
 preach, was Father Taylor of the Bos-
 ton Bethel, a sailor converted in
 a dreadful storm at sea, whose ex-
 traordinary eloquence in presenting the
 gospel to sailors attracted frequent
 visits from some very unorthodox ex-
 perts of that town — as did later the
 Monday Lectures of Joseph Cook.

On one occasion there was a dinner
 party at the house of Emerson in
 Concord, with some distinguished
 guests, & Father Taylor among them.
 When the time came for after dinner
 talk, Father Taylor was particularly
 requested by the company present to
 tell them just what he understood
 by the gospel of a Christ; & the old
 sailor rose to the occasion. The
 whole story was afterward told by
 a visiting guest — who I think was a
 Unitarian minister — to a Methodist
 minister of Boston, who later was
 a professor at Drew Sem. in Madison,
 & who wrote an account of it for a

New York paper that I believe was the
Independent, where I read it. The
message of Father Taylor was rec^d with
great respect & deep interest by the
whole company, & left Ralph Waldo
Emerson in tears. But how often did
he, or any of that company, ever listen
to the gospel from an educated
man in charge of an orthodox church,
& so bold as to make a deep impression?

Emerson said some notable things of
Christ, whose supernatural claims
& function he did not accept, I think
I have written in some former letter
of the colloquy between the two foremost
men of letters in this country in the
early heyday of the Concord Move-
ment. Emerson said to Nathaniel
Hawthorne: We must get rid
of the Christ. No Mr Emerson,
answered Hawthorne, we cannot
do without the Christ. This is told
by Moncure D. Conway in his vol-
on Emerson at Home & Abroad
- Conway, whose radical preaching
for some years in London, where
I also heard him, & was attended

by young Bertrand Russell. Conway, in his
early years, was a frequent visitor at
Concord, & made an extremely interest-
ing book. Perhaps also

I have already mentioned the estimate
formed by Henry B. Swift, who upon first
hearing Emerson lecture, wrote in his
journal: Very able & very false. Then,
after many years of reading & reviewing
this writer, again wrote in his journal:
All that Emerson lacks is Christ.

Father Taylor was once asked if Emers-
on wd have to go to hell; & answered:
If he does he'll change the climate.

Sorry I can't accurately repeat the
characterization of Transcendentalism
Taylor made. It is rich, using a
sailor's figure of speech; tho' it does
not show a right understanding of what
the word implied in Emerson's case &
it meant his theory of knowledge, which
was that of Plato, not of Kant; & what
Plato's theory is has not been more clearly
defined than in the bk by B. F. Cocher
— English born, but named for Ben Franklin.

The first review of Emerson
in the old Princeton Review — about 1839 —
was on the Transcendentalism of both
Emerson & Cousin, written by Albert
Dad, & badly misinterpreting both men.

neither of whom was ever the pantheist he is supposed to be. I. Edwards
few ambiguous expressions easily paralleled in J. Edwards

That review was reprinted as a pamphlet
by Prof. Hayes of Harvard Divinity School,
& accepted in both institutions as en-
tirely just. At Harvard, Sherman was
persona non grata, until Rev. Eliot's
time, when in old age he was made
a Harvard Corporator, & asked to de-
liver a second last address before
the Divinity School where his first ad-
dress had resulted in his general
reprobation. These two addresses,
many years apart, sh'd be read
together. The most obvious fault
in all hostile, or even friendly, criti-
cisms of the man is that they are
all based on a fractional & hasty
reading, not an integral & thorough
reading; like most criticisms of
Shields, & Hegel, & the Bible itself.
The best estimates made at the time
of Shields appeared in three Boston
papers, the Courant, the On Register, & a
secular journal of wh I forget the
name, which last was best of all.
I have read between 60 & 70 of those
early reviews of Shields, whose in-
cidental merits stirred much admi-
ration, but whose main objective

> Borrowed from the publishers,

is missed in ^{nearly} every case. Perhaps
you wd recognize it if you shd ever
chance to read my unfinished arti-
cles of 1915-6, Princeton Review,

of Emerson's final confession of faith
made to his old friend H. B. Alcott.
I think I have already told you.

When I first heard him in it & do over in
1869. I read his first book Nature
in a copy of the first, anonymous edn
1836. This had been read by the old
with derision, by the young with de-
light, & I was young. But as a piece
of philosophy it was so informal &
unconventional that I cannot say I
ever understood it until some years
later, when I had read it half a
dozen times. It is all an answer to
the question: So what end is nature?

It is the most original & impressive
epitome of teleology I have ever met with.
When in 1876 I was stopped in the
middle of a medical course by
an attack of nervous prostration,
that ended all professional studies,
I went to Japan to spend the winter
with Dr. Williams, then teaching at the
New University of Tokio. Dr. Verbeck

had urged him to leave medical work in China, & come to Japan to assist in organizing the new institution. Conditions of the mission in China were such that he decided it would be right & best to make the change; & on a previous short visit to Japan he had become well acquainted with Dr Herbeck, & was always afterwards his intimate associate. That was for me a memorable winter at the very time when the national change from old to new was most rapid & pronounced. The Dr was in a position to give me every opportunity I could wish, more better than I was well enough to imagine. I read the book by Griffiths then recently out, & everything that I could best aid me to understand the Country.

The last battle between the old & new regimes was fought & lost to the old just before my return to San Francisco in the Spring. I came on a side wheeler, the Alaska, the very last side wheeler ever used on that route, & replaced by propellers only a voyage or two later.

On arriving in San Francisco I found a pocket edition of Astute that I carried with me in every place, & read more than a dozen times, until some five years ago, when I gave it to a young lady second-cousin who did her own gardening in Albany.

But ^{when} I entered Princeton in Sept. 1870, I found on a bookstore counter a pile of large & handsome pamphlets, of near-
an hundred pages, in which Dr Shields had publ'd, in the year 1861, his first pro-
jection of the subsequent treatise. It was the most ambitious & comprehensive & original plan of philosophy ever begun in this country, & was greatly wondered at by those who saw it, al-
tho' the Civil war prevented any wide at-
tention to its significance. That pamphlet I bought & read several times through in my first term at college, & from that day to this it gave direction to my subsequent reading. Reid & Hamilton had been the favored philosophers in Princeton, neither of whom had any cosmic system; while Hamilton's law of the conditioned had led to much scepticism as to any ^{new} attempt in metaphysics, had made the German systems, which no one in Princeton understood, odious & almost prohibited, & any general cosmic scheme of thought a red rag of danger.

Under such conditions as these began the lifelong enterprise of Shields, who ~~published~~ ~~from~~ these

initial obstacles to thread.

> probably by H. W. Carter?

Before McCosh arrived ^{then} a recent work
of his was handled with suspi-
cion in the old quarterly, where I
saw his ~~official~~ ^{supposed} leaning to pantherism
pointed out; & tho' Shields' pamphlet
~~was~~ ^{had been} briefly reviewed, with admira-
tion for its learning & scope, its
significance & outcome were doubt-
fully questioned. His first large
vol. in 1877 was widely reviewed
in this country & Europe with much
admiration & anticipation, but
no proper understanding of its pur-
pose. The first vol. was only an in-
troduction to the second, in which ^{last}
all of his constructive work ap-
peared; & the delay of twelve years be-
tween the vols greatly injured the
prospects of the treatise. The first
vol. was issued in a third ed'n
shortly before the second in 1889 came
out, & some notable reviews of
were publ'd of the two vols together,
But he never knew of any single Prince-
ton pen employed in any further ap-
praisal; while an extended review
of vol I. by Dr Patton, that seemed
to follow only one hasty reading, &
in brilliant manner misrepresented

8

the whole effort, probably did more than anything else to prevent all serious inquiry into the values represented by the two vols read together. A third vol. with further revision of the first two was always planned, & material gathered, but old age came on with nothing further finished ~~save~~ fragments needing entire resetting to agree with the plan; tho' these fragments & a biography edited by Prof. Sloane were issued after the author's death. ~~Even~~ vol. III. would not, at most, have completed the original plan outlined in vol. I. But even so the essential part of the treatise is given us in vol. II, enough to make the real aim & value of the whole available & serviceable to any scholar who ~~will~~ will bestow adequate attention to the unrevised vols now in our hands.

The ideal of a Cosmic philosophy from Aristotle down has always been to interpret the world of human experience as one whole, & appear in its most representative instances, by effecting such a

Synthesis of the sciences as shall best
reflect the phenomenal order, that
thru' the rational & necessary impli-
cations of the phenomenal order we
may arrive at a just conception
of the noumenal ground. All this is,
in effect, ~~epitomized~~ ^{implied} in Romans 1:20.

As a few leading sciences include
& comprehend all the others, it
becomes possible to survey the to-
tal experience of man thru its
most representative instances,
if a rational coördination is
made of those sciences that
best exhibit the whole circle.
All these sciences are intended
to reflect, thru' a rational organi-
zation of knowledge, the rational
organization of facts which the
actual universe of experience
presents. If no rational organi-
zation exists in the world of facts
no science & no philosophy would
be possible. But the whole circle
of science must be represented in
any integration of experience; & no
category of experience should be
omitted from the circle.

All this was recognized by Ori-
gen, with whom began theology as

of Theology
a science. By Greek philosophy he had
been educated for his task, as
Moses by the wisdom of Egypt & Daniel
by that of Chaldea; & Paul by his knowledge
But the Scholastics isolated
theology in a sacred category
by itself from all other science,
which ^{they} ~~claimed~~ ^{classified} under philosophy, & called
it profane. They made two grand
divisions of all knowledge, secular
& sacred. Because the themes of theology
are sacred the Scholastics assumed
that their science was also sacred,
& attached to the fallible interpretation
of their data the same sanctity & fi-
nality which they assumed for the
original record. This Scholastic
division of knowledge was accept-
ed, in good measure, by the early Protest-
ant theologians, & by Francis Bacon, who
perpetuated the fallacious distinction
which to this day has kept theology so
far apart from all other science, as
to obscure the unity of knowledge which
philosophy demands, & in effect forbid
that rational coordination of vital
interdependence between the several
departments of learning by which alone
the self-consistent unity of the universe
& its God can be justly reflected in the

mind of man. A Universe is only possible as a rationally coördinated system of interrelated & interdependent facts. Our knowledge of the universe ought, so far as possible, to reflect this objective system. The wisest theologians have always believed that when the data of Scripture, & the data of Science elsewhere found, were adequately interpreted they would be seen to agree in one self-consistent system. Every truth is consistent with all truth, & much has been already done to show the agreement of all properly attested facts in the Bible & outside. But the human nature of theologians & of men in other science is the same thing, subject to the same infirmities; & in both parties arise such emphasis upon the finality of ~~the~~ interpretations offered for the given facts has so often expressed a "misinterpretation" as to occasion continual friction & an internecine war.

The primary data of all empirical, observational & historical science are facts of experience, which, if duly attested & sufficiently numerous, are susceptible of classification & generalization & a rational inference of their causal implications.

If theology has for its primary data a series of historical events, adequately attested, & sufficiently numerous & varied to permit such classification, generalization & rational inference it is a science in the same sense as any science of human experience. As its data are all comprised in a historical record of fixed limits, they can all be identified & subjected to intensive & comprehensive examination more easily than the data of most science. ~~As~~ Such examination has been carried on for centuries, & a vast amount of corroborative material gathered.

A large measure of accordant interpretation also exists, but quite enough discordant, even among those accepting the same data, to require from time to time reexamination of the whole ground covered, & readjustment to all outside facts.

All facts exist in successive groups & levels of experience,

which groups these have a certain natural & logical relation to each other. The sciences in which these facts are represented must have the same logical relation to each other as the facts; & as they all represent departments of the same universe they are complementary to each other. As they are all imperfect & still in the making, their ~~relation~~ interrelation is not only complementary, but also mutually critical & corrective. No science can be completed apart from its relation to every other science, & some method of rational coördination should be found by means of which all the sciences can cooperate to the best advantage of each one.

Over specialization has greatly hindered such coöperation in which every other science no less than theology is concerned. But the last century exhibits a wide spread recognition of interdependence & unity among the sciences, & the last paper pub'd by John Fiske before his death was an article in Harpers Magazine on this movement.

Such a treatise as Humboldt's Cosmos exemplifies the movement, but the necessity to philosophy of effecting a synthesis of science was most conspicuously recognized by four men in four countries; by Hegel in his Encyclopedia; by Comte in his Philosophie Positive; by Spencer in his Synthetic Philosophy, & by Shields in the Philosophia Ultima. The last was begun in 1858 with an estimate of Comte in the old Princeton Review, republ'd in his treatise I. — an estimate than which no more brilliant or more penetrating view of Comte's value, ~~the~~ limitations, or significance for philosophy can anywhere, I believe be found. The work of Shields was largely inspired by the Instauratio Magna of Bacon, — also an unfinished tho' most fruitful performance. But the initial enterprise of Shields followed his study of Comte, as Comte himself had been provoked by Bacon. No one else in this country had seen anything of value in Comte, who was viluperated & avoided as an atheist; & for a Calvinistic theologian of Princeton antecedents to write such

a paper as his on this phenomenon of France was the last thing to be expected. This was followed two years later by an estimate of Hamilton, who then was ~~the~~ in high favor at Princeton, even for his Law of the Conditioned; which was supposed to correct & bury out of sight all German talk about the Absolute, chiefly associated with Schelling & Hegel. Shields, who himself was never quite just to Hegel, plainly showed that the positivism or phenomenalism of Comte & the absolutism of Hegel formed the two poles of modern philosophy, which if freed from extravagance might be made complementary & indispensable to each other. He also proved that whether Hegel's account of the Absolute were right or wrong, there is an Absolute Being, & that Being can be known; all which was opposed to Princeton traditions. Then in 1861 came Shields' own projection of a plan for the rational organization of all inductive science, with theology at the top

of the series & ~~the~~ crown of the Synthesis. Thus by an inductive survey of man's total experience might be determined more effectively than ever in the past what the actual world-order of phenomenal experience is; & from this to learn by rational implication a more just & adequate conception of its absolute ground in self-existent, self-consistent, self-complete & perfect, self-conscious, self-determined, ^{self-revealed} Moral Absolute, the living God.

But instead of constructing a closed system of philosophy, as Hegel, Comte & Spencer did - especially Hegel & Spencer - a closed system which must either hang together or fall to pieces, Shields provides an organon & method of research, which can be used in constructing any future system. This was a method greatly improving upon Comte, & largely inspired by Bacon; yet owing as much to Aristotle as to either, & no less to Bishop Butler.

of Aristotle, Cocker says (389

as to arrange & classify all the objects of knowledge, to discuss them systematically, & as far as possible exhaustively, was evidently the ambition, perhaps also the special function of Aristotle. He would survey the entire field of human knowledge; he would study nature as well as humanity, matter as well as mind, language as well as thought. He would define the proper limits of each department of study, & present a regular statement of the facts & principles of each science. And in fact he was the first who really separated the different sciences, & erected them into distinct systems, each resting upon its own proper principles".

Aristotle also gave us in the *Syllogism* an organon of deduction, while largely exemplifying & insisting on a method of induction from gathering data. Aristotle however aimed not only to teach the method of knowledge, but also to construct the contents of several sciences, which Shields did not attempt. But Aristotle calls philosophy a science of the sciences,

as did Shields, & regarded all the lower sciences as preliminary to a First Philosophy in which to find the common ground of all knowledge of the world.

Doubtless some who read no more in Shields than the title of his treatise, thought: Here comes a man who hopes to say the last word in philosophy; never suspecting that this title anticipates an ideal, that should inspire all philosophy, & that the treatise was meant to open the avenue of approach.

What is first in the order of being is last in the order of philosophic knowing, as it was for both Aristotle & Shields; & Shields was gratified to have me say this.

The most important part of his work is all in vol II, what came before & after this is incidental. In that vol II, which I regard as the greatest single vol. of philosophy this country has produced, Shields has effected the most rational coördination of the sciences ever made, & exemplified its application to the fundamental

problems of the phenomenal order of
metaphysics. There are three problems
common to every science of experience
— the phenomenal source & course &
goal; & the alternative solutions;
many of them, that have been proposed
are given us to be weighed & sifted,
with fair play to all concerned, &
as preliminary to any just conclu-
sion regarding the world-order.

Every capital science is a group of
sciences in one department, & every
such group of sciences has affinities
with every other. These capital sci-
ences are six: Astronomy, Geology,
Anthropology, Psychology, Sociology,
Theology. This is the logical & natu-
ral order: Heaven & earth & man;
the Soul, Society & God.

These sciences, all based on immediate
experience, or a history of experience,
are followed by the three metaphysical
problems to which all other problems
are incidental: Knowledge as such
(epistemology) Being as such (ontology)
Revelation as such (Theosophy — for
lack of a better word such as he hoped
to find) Here also the alternative so-
lutions are stated & the drift of their
result,

Not only has Shields provided us with the best scheme ever made for coördinating the sciences in the interest of philosophy, but he first & he alone in the history of philosophy has shown us how such a coördination of all science must & may rationally include theology, in both its Christian & its ethic form as a science of religion, ~~on~~ ^{at} the highest plane of experience, that which relates man to a spiritual universe. Even if we know God through an overt revelation, we know because that revelation has entered the actual experience of the human race, & has been recorded by competent witnesses.

If we know him through any immediate manifestation in consciousness, still it is through ^{an} experience that we rationally refer to its source. If we know him thro' the universal revelation in common nature & common history, it is by an experience of the rational & moral order that from which we infer the supernatural source. Thus it is only through some form of experience

interpreted by reason that it is possible for any man to know God.

Religion in all its forms, so or so best, is a category of experience by itself, connecting us with a spiritual order in the Universe, which, however ordinarily unseen, is at times, & in some ways, phenomenally manifested to actual experience. This spiritual order is peopled by rational agents, finite, as well as infinite, & both good & bad. These agents exert an influence upon us, for us & against us, & tho' not commonly apprehensible to sense, there have been sensible communications & appearances, besides a wordless action within consciousness, by which men have been convinced of their presence & activity. The literature of all languages abounds in testimony to this order. But in literature its highest & best & most trustworthy expression is the Bible, a book that belongs as much in a category ^{by} itself as man among animals & Christ among men.

Theology as Christian is based primarily on this highest record of the spiritual order in which the central figure & phenomena

is Christ himself. Christian theology
stands for normative religion,
& has its own conception of the
whole world-order & world-ground;
& Christ is the criterion of both.
Incidentally the Bible has its own
account of all departures from
its Norm as found in individuals
& races.

The Bible outlines the
history of both creation & redempti-
on, & the history of man from
beginning to end of his earthly career.
~~Its text~~ The united testimony
of all its writers in these matters
constitutes, in effect, a consensus
of the most competent witnesses
known to man regarding the
whole spiritual order. If that tes-
timony is authentic the facts con-
veyed in it are as much a part of
human experience as any facts of
history or science.

It was said by some that what
Shields has given us is not
philosophy but an apologetic; as
if apologetic & philosophy might
not coincide in a single treatise,
as they do in the Analogy of Butler.
What is apologetic but a vindication
of leading facts known to actual expe-

science in the history of man & in the constitution of the world? And what is philosophy but an attempt to gather all such facts, or prerogative instances, as Bacon calls them ^{in one conspectus} to determine their cosmic relations and causal implications?

Theology, defined by its ruling idea, is the science of God, as Hodge regards it; but defined by the field of experience involved in its data, it is a science of religion, as employed by Max Müller & by Shields. Such a science cannot rightly be limited to the ethnic religions, but must include Christianity as its highest & normative type. Both definitions are correct, but only ^{when} viewed as a science grounded in well attested data of experience, & corroborated by a wide range of congruous data, can theology be coördinated with all other empirical, experimental, observational, or inductive science.

Such a coördination Shields has effected; & in view of the fact that many interpretations of the data, prevail in all other science, no less than in theology, he has indicated now, as preliminary

to any final philosophy, these alternate interpretations should be honestly & justly weighed & sifted, by what he calls philosophical empirage, with the elimination of such as cannot stand every test. This is a process by which human nature itself is severely tested. Hobbes declared that even the axioms of geometry would be disputed if men's passions were concerned in them. This has been too often exemplified not only in the dispute between theology & other sciences, but between theologians themselves, even those who ~~who~~ equally assume the testimony of Scripture to be final. Too many judgments are reached on the line of least resistance. But "he that answereth a matter before he heareth it, it is folly & shame to him". (Prov 18:13.)

It cannot be said that Shields never betrays a prejudice of his own. But ~~to~~ in the multitude of cases on which he passed judgment, no man ever wrote philosophy with a more generous temper to those from whom he differed, or displayed a more acromatic eye. No man has been more just.

Because he was known to be both generous & just he was long deputed by the College Faculty to write the estimates of Faculty members who died or moved away. But they were not just to him. There was not a man on the two faculties whose work was not better appreciated by Shields than his work was by them.

He ~~did~~ does not pretend to answer all the questions that he raises. That is not the function of an organon. But a problem rightly stated is half solved, & so well does he state the problems, & put the questions, that every serious student may know ~~what~~ in their order & connection what the problems are with which he must deal, & the drift of their solution when so comprehensively viewed in their relation to each other, & bearing on the leading issues.

This is not a closed system of philosophy, but an Organon of research never equalled. No reader can give it adequate attention without having greatly enlarged the horizon of his own mind, & greatly

> & of other parts on his own.

clarified his conception of the universe of which he is a part. No theologian or man of science could read this treatise to the end with the care it deserves, not much better understand the logical & vital relations of his own department to the whole of learning, & the importance of mutual adjustment between all departments. No man can master this treatise & continue a mere specialist in his interests. He will always want to find the bearing of his part upon the whole. He will learn, if he never knew before, that he is living in a universe, which because it is a universe must be under the sovereign & rational control of a rational Being able to coördinate the whole, & certain to carry his vast design to a successful result.

> Not valued at its worth.

Heraclitus said that but for injustice we would never know the significance of justice. All man's knowledge is limited at most, & is never wholly right, until he has faced & overcome all views that are wrong. This gave Socrates his preëminence in dialectic, and

elicited the answers of Christ to
his opponents. Some one complained
to the archaeologist & editor, Dr M. J.
Kyle, for publishing articles with
which he did not agree, why did he
do it? "Because", was the answer,
"progress in knowledge of the truth
does not come by agreement, but
by disagreement, we learn nothing
from those with whom we exactly
agree". The treatise of Shields

is an unsurpassed example in
the dialectic of contradiction,
showing how in each specific problem,
as ~~it~~ in the fundamental problems
of all philosophy, man's reason
advances by thesis, antithesis &
synthesis to some more adequate
conclusion.

Before arriving at ^{the} three metaphy-
sical problems of Knowledge, Being
& Revelation, there is a previous
question to be answered; what
is the actual world-order, the phe-
nomenal order of experience, in
which the ulterior problems are
involved? A ~~is~~ serious miscon-
ception of the phenomenal order
in values, misconception not
only of the world-ground, or problem
of Being, but also of its coordinate
problems

> its fundamental implications,

Knowledge & Revelation as such.
The survey of six empirical sciences is concerned with this previous question of the phenomenal order, which should be answered rightly before anything more than provisional answers can be found for the ulterior questions.

In these nine sciences, six empirical & three metaphysical, Shields has charted the universe of man's experience ~~the~~ more completely & more logically than has been done by any predecessor; he was set down for a visionary because ~~by some of his well~~ ^{disposed} ~~meaning~~ but antagonistic colleagues because his horizon was so much wider than their own. But wisdom is justified of all her children.

Just so at the beginning of his career & long later, Emerson was regarded as a visionary, tho' he lived to reach the first place in American letters, & to exert on leading minds of Europe a stronger influence than any other writer of this land. If any affirmative values belong to these two men, so different, those values

> permanent

ought to be ascertained, & put to ~~service~~ ^{use}.

The University of Princeton ought to have a C. W. Shields Chair of the Unity of Science to ~~show~~ teach students that all the sciences are vitally interdependent; & no education should be reckoned liberal that does not convey an interest in the whole field of learning, & ground every student thoroughly in those more elementary branches that are least subject to change & most effective in self-improvement. Because the Classics (Greek & Latin) Mathematics & The Bible meet these requirements better than any other studies, & have so proved for centuries in the English Universities, they should lie at the foundation of any liberal education. Those who gain proficiency in these subjects can master almost any subjects given them. For accidental students these languages underlie all the humanities, Mathematics all natural science, & the Bible all religion, morals & their social applications. There are three sources of all that is best in modern culture; Jerusalem, Athens & Rome. To leave these sources disregarded has ~~been~~ well ^{been} called cutting up culture by the roots.

The ~~hab~~ incumbent of a Shields chair, should himself be thoroughly imbued with the principles inculcated in his treatise, & do his best to enlarge the mental horizon of his pupils. But his course of instruction might all be efficiently condensed to require only the time of one term, perhaps only two hours in each week; & this should be early in the course, perhaps first term of the second year, to influence the whole remaining course. Such instruction could be ^{made} immensely interesting through biographical examples in every department of learning. Such examples are many, in all lands. Not a few have been graduated in Princeton - or served on its faculty, like McCloskie, & like Albert Dodd.

I think the history of education abundantly warrants & illustrates such a program.

A good prize might be offered to students who show most proficiency in that great organon of research, & can show its practical applications.

No student could so learn this treatise & not gain a quickened interest in all the opportunities of learning a college may offer. By a misuse of terms we have no more doctors of

which should aim at a synthesis of all science to find the
the subject positions most common to all

philosophy. who know nothing of philos-
ophy than of those who have studied
it. Of course, the reason is that all
sciences except theology were formerly
classed under philosophy; & should be
so classed, together with theology; ~~but~~ no
one of them is philosophy. But this
interdependence of the sciences, tho' con-
tinually exemplified in practice, should
be also taught in theory, & its bearing
on the deeper problems of thought.

I said the best reviews of Shields, were
publ'd in Boston, & forgot the best of all
was by George Ripley, in the N.Y. Tribune
of which he was Literary editor,
& the founder of high class reviewing
of that kind in any metropolitan
journal of that city.

George Ripley was one of the most ac-
complished scholars in the land, &
much associated with the best scholars
in that city & elsewhere - including Henry
B. Smith. Both of these men were profi-
cient in the philosophical literature of
Europe; but Smith died shortly before
or after the appearance of Shields Vol. I.
which he would certainly have wel-
comed, & Ripley died before Vol II came
out. Ripley had been a Unitarian cler-
gyman & the founder of Brook Farm Com-
munity. He had also edited a series
of magazines.

Should understand to include every science

of French & German classics, including Cousin & Goethe in his own translation. No review of Shields more thoroughly appreciated than his the scope, the learning & the meaning of that treatise. Had he lived to review the second volume he would certainly have given us an interpretation of the highest value. But good & extended reviews were also published in New York, by Dr John Hall & Dr Henry Vanduyke Sr. Geo Ripley wrote splendid reviews of Horace Bushnell & of Henry B. Swinhoe, & of Henry James Sr & of John Bascom. But notwithstanding his "liberal Christianity", he always kept on a table by his bed, & often re-read, a volume of Watts' Hymns. Even James Martineau recorded his own highest regard as attached to the old Evangelical hymns.

Only once did Shields reply to criticism of his treatise. Most reviews ~~was~~ were not only commendatory but laudatory. One ~~semi~~ contemptuous review in a London paper seems to have been written by a Spencerian ~~agnostic~~ agnostic, when

Spencer was at the height of his reason; but that probably disturbed him very little. The only account of his vol I that seemed to hurt was written near home for the Princeton Review when edited by Libbey. Dr Patton was then a much younger man than when in the College Faculty he became familiarly associated with Dr Shields. Had his pen waited twelve years for vol II, & both vols had been read together, the result would certainly have been very different. In the very next number of that journal came the reply of the author, & whoever will read those two articles together will see that at least for once in his life Dr Patton met his match. as he must have thought at the time & preserving all the amenities of a tournament when Chivalry was in its flower Dr Shields pressed home the facts that had been overlooked, & turned aside the thrusts intended for the joints of the armor.

A great treatise cannot be mastered in one hasty perusal, especially when prepared on wholly new lines. The answer of Shields was itself masterly & sufficient; & later he had some reason to think that Patton's view of the work had changed, tho' this never was

plainly acknowledged. Shields had then been reading philosophy many years longer than his critic, & was better acquainted with its problems & needs; but after vol. II. appeared ~~that~~ there was no excuse for the total neglect & apathy suffered by this treatise in his own home town. Had it then been taken seriously, there were men in both institutions who could have used it most effectively in ^{meeting} the contemptuous attack upon the theology made in the last decades of the last century.

That attack was made in the interest of a theory of world-order, then dogmatically assumed to be demonstrated & final. Today, after seventy years' research, more extensive & intensive than was ever before applied to a problem of science, the bankruptcy of its empirical evidence is painfully recognized by many of its champions, & the ^{out} literature of its reputation grows stronger every year.

No treatise can be named more fitted than the Philosophia Ultima to promote coöperative research on a moral basis of fair play to all the parties concerned in all the sciences, to determine the factors

That are most fundamental in
the phenomenal order of actual
experience; & this phenomenal
order rightly conceived clears
the way for the ulterior questions
of metaphysics & religion. There
can be no durable ethics or reli-
gion that are not grounded in
metaphysics, & no adequate met-
aphysics but what may be found
as necessary implications of the
empirical order. Of the phenome-
nal order of human experience is
radically misconceived the nou-
menal order of reality is corres-
pondingly misinterpreted.
The phenomenal order is the previous
question in philosophy, & the world
ground is a necessary implication
of the order presented. No man in
the entire history of philosophy
has seen this more plainly than
Chas Woodruff Shields.
That knowledge as such, & Being as such
are cardinal problems of philosophy
has been clearly recognized since
Plato. That Revelation as such is
a coördinate problem, with these
others no one has so well demon-
strated as Shields. Nothing here written is fit
for print. This is only an exceedingly rough
sketch of the things that should be said. But
such as it is I hope it may not overtax
your patience. Cordially, Yrs. Henry W. Rabin

Only as Being is in some way Revealed can it be known.

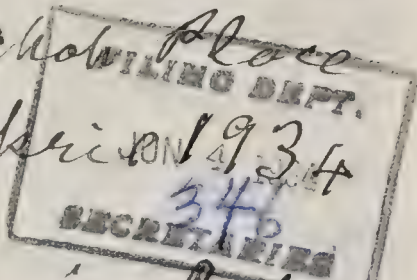
Gary Rankin
Burlington Vt

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R. E. [unclear]

19 Nicholas Place

21-April 1934



Dear Dr. Speer: This is a Preface
to what follows. Paul the Apos
He wrote no books, but only
Letters, some of which were
pretty long. So comparing great
things with small, I write no
books, but only letters, some of
which are quite as long as his.
More than half of the long Epistles
here imposed on your long suf-
fering is about my old teacher
Dr. Shields, whom you never great-
ly admired. What I have written is
not supposed to convince you,
but only to suggest that possibly
there may be something in it.
It is my own conviction that
every Princeton man should
know him better; for tho' a
classroom teacher he was

Too easy with the boys to make them work, or get much in to them or from them, they knew him at least as a perfect gentleman of the old school.

But as a thinker I myself believe no American scholar ever surpassed him, & hence what follows. For many years I have greatly desired to ~~write~~ put his claims to consideration in a book to be entitled:

Chas Woodruff Shields

And the Unity of Science.

a book that, without a miracle of mercy in my behalf, can never be written. But in Princeton as my interest in Shields was known, the late Prof Wm B. Greene persuaded me to write some articles for the Princeton Theological that appeared in 1965-6. I was not well enough to do justice to this theme, but made a desperate effort, & did what I could. Those articles need some correction of proof, & should

have been followed by three or four more.
If it were now in my power
I would rewrite the whole mat-
ter, & double its length, & not
so much to revive memory of the
man, ~~but~~ for the application of
his work, if once rightly under-
stood, to the most pressing prob-
lems of this distracted age.

I have no natural proclivity of
ever doing it, yet cannot bear to
abandon hope of stirring up
some new interest in Shields at
Princeton, & have already made
a start. I have written a little
about him to Dr Zwenner, who
has shown my letter to Krizenga,
& both men are beginning to look
him up. That was before I
began the letter enclosed to you,
& when I began I had no inten-
tion of spicing it out to your
dismay as now I have done.
But having committed such an
offense I have told Zwenner of
my writing to you on Shields, &
that perhaps, if you think best,

Complaints - yrs cordially Henry W. Rawlin.

you may let him read the letter, or
so much of it as seems best to
you. Indeed, I wd be glad if
so much as relates to Shields
might be copied in type, & read
by several men in the two facul-
ties; ~~to~~ then a copy used by
them filed in the two libraries
for reference. So doing may
lead to some useful results.
I wd want it read by Zwerner &
Kuizenga, & Armstrong who published
my former articles, & by J. H.
Dulles, who is Secretary of my
class '73; also Erdman.

A copy for the University I wd
like placed in the hands of Lau-
ding Collins to be used at his
discretion.

If on reading the long document
you think it well, & not otherwise,
to have copies made of either a
part or the whole letter, & will
superintend the copying & correction
or have that done in Princeton,
I will pay the cost. It is 20 yrs less
one since I have laid eyes on the
treatise, my copy being all that time
in storage, where also are all my
remaining books & notes. Thus forbid-
ding a new attempt to prepare a proof.
But I will abide by yr judgment with no

FILED DEPT.
346
SECRETARIES

April 26, 1884

Mr. Henry W. Rankin
18 Hickok Street
Burlington, Vermont.

My dear Mr. Rankin:

Your fine long letter of April 20th and your shorter note of April 21st have been received and I shall have copies made of the long letter here at times when there may be spare moments in the office, and shall be glad to have copies sent in accordance with your request.

I went over the long letter hastily last evening but shall read it more carefully when we have had the typewritten copies made.

With warm regard,

Very cordially yours,

Henry Rankin

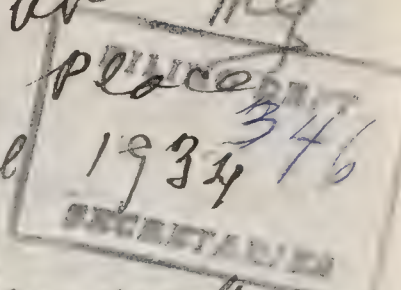
Durlington VT

194 Nichols Place

27 April

1934

346



Dear Dr. Speer, - You are very kind to propose having my letter typed - but, as I said, I will pay the cost at usual rates. Let me however say that some passages in the letter, intended only for your reading when I wrote it, may not be quite suitable for Princeton; & anything you judge should be omitted please omit - Such portions are, I think, mainly near the beginning, & two passages that I recall are those in which I speak of writing to Prof. Hocking & in which I speak of Dr. Shields' astigmatic colleagues.

In place of that sentence put
this: There were some well
disposed persons who thought
him ~~something of a~~ visionary
because his horizon was
wider than their own.

If you can manage to spare the
time, I wd be glad of a little
editing on your part; since
only what I wrote of Shields
is what I particularly wished
read by Dr Zwenner et al.
And only two, or at most three,
copies need to be made. I can,
I suppose, be made at the same
time. If you think it wise,
include the thing said of Emerson,
& head the copy:

On Emerson & Shields:
~~Passages~~ from a letter to R.E. Speer
by H.W. Rankin. April 20, 1934

The copies should go to Dr Zwenner
& to Lansing Collins, with request
that they be shown to interested

parties at the discretion of the
two recipients. Some names
at the Sem. I have already
suggested; & at the University
I suggest Andrew West &
Robert Scott. West entered Col-
lege with me in 1870; but as I never
had the health to complete the Cur-
riculum I was transferred during
my second year to '73 with per-
mission to take a selected course
of the studies I then thought I needed
most before spending two years in
Europe.

You always have enough work
on hand for half a dozen men,
& I am ashamed to add this care
to your crowded time & patience.
Indeed, unless you believe
it may have some good result
let it go.

Thus far the present century
has been "the winter of our
discontent," & may yet prove
worse before it is better.

But of the age to come, read
this in Emerson's World-Soul.

"When the old world is sterile,
And the ages are effete,
He will from wrecks & sediment
The fairer world complete.
He forbids to despair,
His cheeks mantle with mirth;
And the unimagined good of men
~~is~~ yearning at the birth.

Spring still makes Spring in the mind
When sixty years are told,
Love wakes anew this throbbing heart
And we are never old.
Over the winter glaciers
I see the summer glow;
And through the wild-piled snow drifts
The warm road-bud below.

And in his first book Nature, 1836:
"The reason why the world lacks
unity, lies broken & in heaps, is be-
cause man is disunited with him-
self". "The problem of restoring to
the world original & eternal beauty
is solved by the redemption of
the soul". — Yrs gratefully
Henry W. Rankin

MAILING DEPT
346
SECRETARIES

May 4, 1951

Mr. Henry W. Rankin
19 Hickok Place
Burlington, Vermont

My dear Mr. Rankin:

Your letter of April 27th was duly received but not until we had already begun to copy your long letter which is now nearly one-half completed. As soon as it is finished I will send a copy of it. I am afraid we cannot undertake to re-write the letter but we shall be glad to send copies of it as they have been made to Dr. Zenger for himself and Dr. Kuisanga and Mr. Armstrong; to Dr. Dulles for the Seminary Library and to Lansing Collins for the University Library. Dr. Erdman will be able to see the copy for the Seminary Library. One copy I shall send you and the other copy we shall retain in our missionary library here.

Thank you very much for your clipping with the picture of Ignatius Trebitsch-Lincoln. Later accounts seem to indicate that he is a pretty thorough-going rascal.

I am prefixing to the letter the statement which you suggested as a subject and shall ask Collins to give West and Scoon an opportunity to read it.

I have been reading this spring a number of Thoreau's books - some for the first time and others for the second. What an interesting thing it is to see the fame and influence of books that were never published until after the man's death and which he wrote not for fame but for truth's sake.

With warm regard,

Very cordially yours,

RES:B

CROSS REFERENCE SHEET

FILE No. 346

SUBJECT Sending of copy of letter from Mr. Rankin to Princeton University Library.

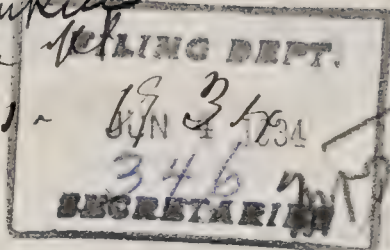
SEE

FILE No. 200 Princeton University Library

FROM _____ **DATE** _____

To V. Lansing Bell **DATE** 5/9/34

Henry Rankin
Burlington



MAY 14 1934

Dear Dr. Speer:

Ms of 9th is here, & I begin to regret having sent you that long epistle. So many copies more than I suggested must put more extra work upon your Secretary than the letter deserves; if indeed it deserves, as I much doubt, the amount of attention proposed to those who receive it. I did want the Sem's people to read it - ~~at~~ two or three at the University - to read what I wrote about Shields, - excepting that one passage about his astigmatic colleagues - & surely one copy for each institution wd have sufficed. But much else in the letter wd be irrelevant to their interest, & also, I wd suppose, to your missionary library.

But what I have written I have written, I guess you must share the responsibility for its distribution.

But when the copies are made
& I trust you or yr Secretary
may closely compare the copy
& the text to get it all correct,
I have in Northf^d yet all those papers
also of my father's college, Latin & Greek
life, that I have intended for your
Missionary library; also Dr McCarter's
letters from Japan that were loaned
me, & that I had bound in a
handsome volume, with several
portraits (2 excellent copies) & blank
pages for an index; tho I never made
the index. My efforts & good inten-
tions usually frustrated, & I wd
be glad of restored health to do
some catching up. I almost believe
on going to have it - say 15 years,
like those given to Hezekiah. Those
journals are in cold storage, like
my brains; but shd be forwarded
to New York, & wd be if I cd get
at them. But students of prophecy
tell us that already we have
reached the year in which the signs
of the Scythian end; to be followed
almost immediately by the Advent

of Armageddon. I think that war
can hardly come until the rehabili-
tation of Palestine, now fast ad-
vancing, is sufficiently complete to
offer a great prize to Russia; &
may be delayed 20 years. I suppose
that war will come in the next
years of our aeon, in the short
period between Christ's return for
the faithful & his public return to
inaugurate the Kingdom; so that
20 years or more may intervene
between the establishment of Jew-
ish autonomy & the final Advent,
I have not found any scriptural
indication that either the war or
the Advent must immediately fol-
low the setting up of Jewish autonomy
in Palestine, which preliminary event
may indeed occur very soon.
Other signs of the times have begun to
appear, but do not seem to me suf-
ficiently advanced to require the
immediate completion of the age;

& you & I may have several years
left to fulfil our tasks.
But I have long been convinced
that the present century is the last
of this present evil age.

There are in Scripture some notable
Coincidences of Chronology which
seem to divide all history into pe-
riods of approximately 500 yrs, with
2000 yrs between Adam & Abraham, 2000
between Abraham & Christ, 2000 between
the first & second advent. In this
case we have a seventh thousand yrs
corresponding to a period of rest.
Is this maybe, I don't say it is.

I don't think it wd take about 20 or 30
yrs to complete the Gospel testimony to
all races, about the same time to com-
plete the rehabilitation of Palestine,
& rehabilitation of the Roman Empire
now apparently begun; perhaps the
same time to complete the general
apostasy of the Church & heathenize
the Western world with all the aggra-
vated phenomena of spiritism (demon-
ism) common to all the ethnic reli-
gions. These signs of the approaching
age end seem to be indicated alike,
by Scripture & current events.

But this age is not the first nor is
the age to come the last in the cumu-
lative purposes of God. The popular
orthodoxy of the last century seems to
me without Scriptural warrant ~~in~~ ^{as to}
the aeonic program to which the universe
conforms. That in Scripture the
whole constitution of the universe is aeonic,

involving a long succession of ages
 in saeculum saeculorum, beginning
 long before the earth began, & contin-
 uing long after this earth has served
 its day. Has been cogently indica-
 ted, as I believe by two eminent
 scholars of the last century in books
 of extraordinary importance, & no
 less notable neglect. These men
 were Taylor-Lewis, than whom no
 American scholar ever more fruit-
 fully combined the Greek & Hebrew
 culture - tho like you, a layman, not
 a clergyman - & Edward Beecher,
 eldest son of the famous family,
 & its highest scholar.

Those bks wd certainly interest you,
 if you even get time to read them
 & haven't done so.

J. Lewis:

The Six Days of Creation; or the Ancient
 Idea of Time-Worlds (cf Einstein) in-
 stead of World-in-Space. 1855, &
 1883, Schenectady & later New York,
 Edinburgh & later London (H. Holt)

History of Opinions on the Scriptural
 Doctrine of Retribution. N. Y. 1873

Beecher

Both out of print, & worth many times
 their cost. Ask Schulte to find
 them.

The indurations of theology at Princeton were so deep that neither of these books had a fair hearing there; but Princeton wd be better off today if that had been given. How few men give a fair hearing to testimony contrary to their own, but that's the only way to get at the truth in such a world as this. Shields wd ^{have recd} more attention at the Seminary of which he was an eminent alumnus if he had been less magnanimous to opponents. As a ~~very~~ disputant he was the very flower of Chivalry.

Did you know he was a poet who executed some remarkably good pieces? Little of this was publ'd but ulivered domestic occasions. One production however was publ'd which was a poem & a play, based on large historic research - in which field he was a master; & based on one of the most dramatic incidents of the Reformation - when Calvin & Servetus met. So strong is the dramatic interest, historic justice, theological catholicity & poetic charm of Shields' Reformer of Seneca (G.P. Putnam's Sons) that Edw'd Dowden, Shakespearean & Scholar, sat up all

night to read it, as he told the author,
& I'm not sure but you wd be ready
to do the same — if you didn't have
to answer too many letters the next
day. The play shd be read in its
second edition which contains
a few improvements, No man can
read it, & not think better, a good
deal better, of both Caliban & Scurvius.

Moreover Shields was as much
interested as D. L. Moody in the Coöper-
ation of denominations, & no book
on Church unity is of more weight
than his United Churches of the United
States. He married a sister of
the arctic explorer Dr Kane, & Con-
ducted the funeral of that celebrity, de-
scribed in the memoirs of Geo W,
Childs as one of the greatest funerals
ever held in Philadelphia.
Witho the college chair he held was
expressly founded by Philadelphia
Magnates for his incumbency, the
College resources were so low when
he took the chair that he was persua-
ded to teach history in addition to
his proper vocation; & Sloane who
followed him in that work, & who
edited his biography in vol III of the

of ~~the~~ *magnam opus* - saga that histories
titles on history were crowded
by men & women from all about.

But when I was in Princeton, seven
years ago no copy of his Vol III had
been added to the University shelves,
either in the Philosophical Seminar
or in the General Library, tho the
earlier vols were there. Yet Vol III
had been pub'd the year after Shields'
death - nearly 20 yrs before I discov-
ered the lack. This vol. was only an
unfinished fragment of what was
intended, but included the bio-
graphy, & no excuse for its omission
from the University shelves - altho
a copy was found in the Princetoniana.
I spoke of this to Gerould, & think
the lack has been supplied.
But the Seminar has an enlarged
portrait of Shields' head, which
is worth a long journey to see.
Sic transit gloria mundi. Who
now reads the biography of D. L.,
Moody - tho I am thankful that
W. R.'s life was spared seven years
to complete that memoir & repent
of his own sins. Yet he passed the
gates of death loaded down with the unre-
pented indignities he had heaped upon
many other men.

I visited Walden Pond while attending school in Andover, & before the woods had been ruined by large picnic parties - Carloads of them from Boston & surrounding towns, The chief celebrities of Concord were then still living, tho' not Hawthorne nor Thoreau, of course Hawthorne lived there on two occasions, & but a short time each. The town, like Boston, is now largely Irish in population, & the modern facilities add nothing to its charm.

I went there several times later, & once attended the School of Philosophy, contemporary with the early Conventions at Northfd. The philosophy was avowedly theistic, & Bronson Alcott spoke of Christ as the Heaven descended God.

Alcott's conversion to the evangelical faith, fully reported at the time by President Warren of Boston University in the Christian Advocate of New York, was accompanied by one of the most notable confessions of faith I ever read, & with a brief introduction

Might be reprinted from the Journal
and used as an effective tract.

But the two volume biography of
Alcott by Frank Sanborn never
alludes to it. In that book however
the estimate of Alcott's views as a
philosopher was ably written by
Wm. L. Harris, the laboring oar of
the Concord school, a thoroughly
evangelical man, & in my opinion
the best American metaphysician

— Tho not infallible; the first
American scholar to do justice to
Hegel, as Hibben was the last,
Harris also was an alumnus of
Phillips & Andover, & learned his
Greek from Uncle Sam. For 20
yrs he conducted the ^{first} journal
of metaphysical phil, ever
begun in the English language,
& did more than any other man
to interest our teachers in Greek
& German philosophy from a
first hand knowledge of that
literature, then unequalled by
any American scholar.

As he told Dr J. L. Patton — prob-
ably to latter's astonishment —

It was Hegel's doctrine of the Trinity
that convinced him of its philosophi-
cal & scriptural warrant, & brought
him back from much wandering
into the evangelical fold. He wrote
a brief book that wd fascinate you
on the Spiritual Significance of
Dante's *Divina Commedia*. I gave
my copy away & now — it's out
of print. It is religiously as
good reading as George Bowen,
to whom I sent Cabot's 2 vol Life
of Emerson to read & review in the
Guardian, Bowen had read down
to the account of Emerson's death
of pneumonia, ~~when~~ only to lie
down & die of the same illness.

Compare the enclosed Open letter to
John Willinger, with these words from
Emerson's Man the Reformer;

"Let our affection flow out to our
fellows; it wd operate in a day the
greatest of all revolutions, it is better
to work on institutions by the sun than
by the wind. The state must consider
the poor man, & all voices must speak
for him. Every child that is born must
have a just chance for his bread.
Let the amelioration in our laws of prop-
erty proceed from the concession of

the rich, not from the grasping of the poor,
Let us begin by habitual imparting
Let us understand that the equitable
rule is that no one sh^d take more than
his share, let him be never so rich,
Let me feel that I am to be a lover, I am
to see to it that the world is better for me,
& find my reward in the act.

Love wd put a new face on this wear-
ing old world in wh we dwell as pa-
gans & enemies too long, & it wd warm
the heart to see how fast the vain diplo-
macy of statesmen, the impotence of
armies & navies, & lines of defense
wd be superseded by this unarmed child.
— once or twice in history it has
been tried in illustrious instances
with signal success. This great, over-
grown, dead Christendom of ours
still keeps alive at least the name
of a lover of mankind. But one day
all men will be lovers, & every
calamity will be dissolved in the
universal sunshine",

"The acceptance of the sentiment of love
throughout Christendom for a season
wd bring the felon & the outcast to our
side in tears, with the devotion of his
faculties to our service" ff

Several of this author's earliest essays
are wonderfully to our present con-
ditions, now 70 & 80 years later.

Cordially

Yours
Henry Wm Rankin

I hear that Dr. Yao me
Kin is dead. My acct
of her you can find ^d
for me I wd be ^e
ful to receive.

There is a book on
The Original Religions of
China, by John Ross
- Pub. Aliphant Anderson
& Ferrier, London 1909.

Do you know this title,
or where I could borrow
copy? Does it tell of
an original monoth-
ism? Dr. Zwerger
wd want to see it, &
perhaps has read it.
There is a copy in the
Brooklyn Public
Library.

Burlington Vt. 19 Hickok Place

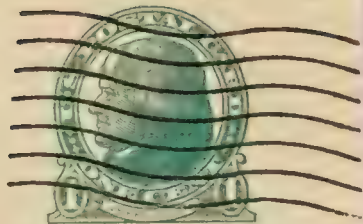
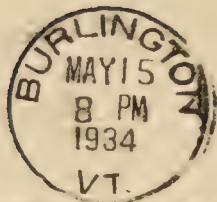
May 16. 1934 348

~~Dear Dr. Speer -~~ Perhaps if you de-
lay sending copies to Princeton until
after a copy reaches me, I can sug-
gest some slight alteration or insertion
that will prevent misunderstanding.

Cordially
Yours

Henry W. Kaulin

HWK



THIS SIDE OF CARD IS FOR ADDRESS

Dr Robt E. Speer
New York City
156 Fifth Ave

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FILING DEPT
346
MAY 22 1954
SECRETARIES

May 22, 1954
(Dictated May 17)

Mr. Henry W. Rankin,
19 Hickok Place,
Burlington, Vermont.

My dear Mr. Rankin:

Your letter of May 11th and your card of May 16th are both received. I judge the wise thing for me to do is just to send on to you the copies of your letter on Emerson and Shields, with the notes which I have written to go to Doctor Zwemer, Dr. Dulles and Mr. Collins. I am sending these three copies of the letter on Emerson and Shields with my attached notes, accordingly, and am sending you with them your original letter, the original typewritten copy and the extra carbon copy. I think it will be more satisfactory for you to make the changes and corrections which you desire and then to send the letters on as you may wish.

I should be glad if you would let me have back the original letter and either the original copy or the extra carbon copy which I am sending.

It has been a pleasure to do this work for you. It has been done in the intervals of office work without the employment of any one outside.

I was specially interested in your last letter on eschatology. I am going to take the liberty of sharing it with our friend Dr. Henry W. Frost in Princeton.

I have enquired of our Librarian here regarding John Ross's book "The Original Religion of China." She tells me that we have a copy of it in our library here. I should think there would surely be a copy of it in the Day Missionary Library at Yale and in the Foreign Missions Research Library - the best missions library in the world probably, which is for the present housed in the tower of Union Theological Seminary, where we have space generously provided without expense.

With warm regard,

Very cordially yours,

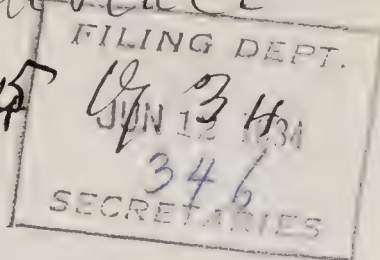
RES:B
Dictated by Dr. Speer
Signed in his absence

Larry Rankin
Burlington VT

14

19 Hickok Place

May 25th



Dear Dr. Speer

I am greatly indebted to your kindness in having these copies made; but ^{for} my own part in the matter I feel somewhat foolish & ashamed.

Nobody cares to read an interminable letter like this, & it seems as if I were acting irresponsibly. Indeed the ^{only} part of the writing that I ^{especially} wished read in Princeton is the part about Shields; but I did not think quick enough what to say in making request to you. Of course Dulles is my class-secretary. & I don't mind

It's getting this long chronicle,
- tho he also never favored
my views of Shields.

But now that the thing is done
& ready for action I shall
go the whole figure, & take the
consequences.

I may want to add a
page more of conclusion
as to Shields, which, if written,
I will send you in a few
days - It won't be much,
but sh'd serve to finish my
explanation for calling atten-
tion to his work at this time;
since the demand has al-
ways been present for a
philosophy of Xty, or ecphi-
losophy, whose scope in-
cludes Xty, to show its ra-
tional correlation with
the facts now known or be-

located in both natural & human
history. It is too large & too
well attested a fact of human
experience to be shut out from
philosophy, the sole business of
which is to totalize experience
& show its necessary impli-
cations as a total.

I shall not need a copy
for myself, & return to
you the ms letter, first copy,
& also one carbon copy;
which, if you think it wise,
might go to Paul Moody.
I'd rather have it reach
him from you with a
note saying I thought that
perhaps he wd be interest-
ed to read about what I
wd like to do if I could.
I have tried the patience of
all the Moodys, & have

never known how Paul
took my conduct in re-
gard to his brother.
I am however sure that he
will understand my course
better than any one else in
the family, & that he has ^{already} prob-
ably said things that have
eased my relations with
H. S. & Pitt, both of whom
seem now no less cordial
than before that fatal year.

To Mr Zwoemer I forwarded
a corrected copy last night;
but it may not reach him
before he gets back from Assem-
bly, & on June 1 he sails for
England. The other copies
I forward ~~with this~~ by the
same mail as yours, which will
follow this letter.
A strange fatality has befallen
the main life work of a scholar.

possessed of extraordinary learning, eloquence, zeal for the truth of Christ, & a most magnanimous temper. When his books first came out he had some readers of fine equipment who were immensely interested in his undertaking, & a few who almost understood his main objective. But the matter was never followed up, & a great opportunity lost of making an effective application of his work to the conditions of virulent strife celebrated by Andrew D. White in his War of Science & Theology.

White himself had learning enough, but a mind so completely biased by the new assumptions of the great modern Dogma that the whole conflict he described was viewed in a false perspective, from naturalistic premises, & with no

sense of the religious issues at stake. His whole treatise was 'propaganda for' a naturalistic conception of world-order, such as entirely excludes historical Christianity, which is reduced at best to an 'evolved' theism - a cosmic mindless tithe of moral character, such as much modern science offers us today.

The range of learning, possessed by Shields was considerably larger than that of White - not less in history & the sciences, & a best acquaintance with the varied literature of theology that White knew only in crude travesty. The modern view of the world - so called - which is the major premise of modernism in theology, tho' far from modern in essential character,

is mainly reflected in the theory of evolution, which when consistently applied to all natural & human history, reduces the whole phenomenal order to an exclusive process of natural development, with no assignable beginning nor end; a process from which initial action of the Creator, if there be one, whether in physical nature or human history, is everywhere rigidly excluded.

The only alternative to this scheme is the religious alternative, which is recognized in every religion, however badly conceived, & found in Scripture, however badly interpreted. In Scripture the word-order is constituted by two cardinal factors, or not one only. It comprises an alternation, in the whole order, of initial origin & natural development, as together constituting integral, complementary & inseparable factors.

This is the scheme of Scriptural Cosmology, which, so far from being the mere fable one supposed to-day, is corroborated by all the best attested facts of science in the whole ascent of nature & history, but suppressed or condemned in the current interpretations that upon those facts.

The bankruptcy of empirical evidence for this popular interpretation is daily growing more pronounced, & is beginning to get reluctant recognition from many persons who still champion the popular theory. They are fast undermining their own thesis in three ways: (1) By their mutual contradictions (2) By their fatal admissions, & (3) By new discoveries impossible of conforming to the theory save by the wildest conjecture. The doom of the theory of evolution was I think pronounced by Bateson at the meeting of the

British Asia at Kehlauerne in 1914, at the very time the doom of our boasted 'modern civilisation' was sounded by the Council of war at Berlin.

The whole new science of genetics, of which Bateson was the leading British exponent, & Jennings at Jahnstaphius, has grown ^{out} of the garden experiments of a Christian monk in Austria — Mendel; & contrary to the coincident expectations of most recent evolutionists, it has shown insurmountable obstacles to that theory. So far as these experiments have already gone, they indicate, among other important results, that all variation in plants & animals ~~is~~ is within a closed circuit never transcended, true to the primary type of life; & usually by loss & not by gain, where

a neglected apple orchard

This is only one line of many avail-
able in refutation of popular science

Those who follow, as I do, the an-
nual reports of the Smithsonian
Institution & its staff, know the
happening difficulty of finding any
link between man & beast, & the
growing despair of ever finding
it. One famous zoologist on that
staff, Austin Clark, declares

there are no missing links & never
were any. To all intents & purpo-
ses the doctrine of man's initial
creation appears better supported
than that of his natural develop-
ment from a lower order.

But it is as difficult to find
natural antecedents for the
Simians as for the humans;

while the self-contradictory scheme
of geological Chronology are
all testaments of valid evidence.

Thus reduced to lowest terms,

but two conceptions of world order are offered to our consideration; & that found in Scripture is most accordant with the observed facts. The theory of evolution was based on great expectations & hypothecated assets, not on the observed facts, but Austin Clark ^{part} that it has lapsed from the status of a working hypothesis to a rigid dogma. It is rigid as the old dogma of everlasting hell fire for all but a small fraction of humanity, a doctrine not held by the first Greek fathers in theology who knew their own language, but fastened upon the text by theologians of the Latin church, & not all of them. Probably no other dogma of theology has made so many infidels as that. It was never preached by D. L. M., tho he said enough about perdition. I wish I could recall the words used of it by David Home.

The leading objections to evolution were well stated by Lewis Agassiz, whose original contributions to science, & whose equipment in ~~the~~ both the sciences & humanities, was much larger than any of the founders of the ~~for~~ modern dogma possessed. No man did so much as L. Agassiz to permeate an interest in all natural science in the schools & colleges of this country; tho' Huxley calls him a back woods naturalist. Son of a Swiss pastor, & getting all the best education Europe could afford, he took degrees in medicine & philosophy in the same year in two German universities, wrote in Latin his first book on the fishes of Brazil, & came into close contact for some years with the leading men of science in different countries before coming to the United States. But as recently as 1895 Jas D Dana of Yale

whose text in Ecology was used in
all our colleges, reaffirmed his
conviction that all the evidence
of geology & psychology favored the
initial creation of man. So Dr. C.
Carter taught all of five years in
Yokio, & made ^{it} the initial premise
of a tract in both Chinese & Japa-
nese hardly surpassed by any
in circulation; translated by
another man into Korean.

Dr. C. Carter had read Darwin
& Wallace & other leading evolu-
tionists, & was himself an ex-
pert anatomist & botanist.
Even Wallace declared it im-
possible to account for man with-
out some initial act of creation,
and in this matter Birchard & The
older naturalists in Germany,
England, France & this country
concerned till near the end of
the 19th century - including Fayot
of Princeton & Dawson of Montre-
al, who were in the first rank,
& we accept the initial creation
of man in the image of God.

the incarnation of God in the image of man, we have the two pillars on which the whole of Scripture hangs, & ^{which} the whole of Christianity implies. Well says Schweglar in his History of Philosophy "The central idea of Xty is that God became man to reconcile man to God".

These two cardinal events morally demand each other. These two events warrant ~~all~~ all that lies between them, & that follows them in the Bible; & discredit of either one weakens evidence for the other.

The evidence opposed to evolution can be far more strongly stated today than was possible 30 years ago, & corroborates the objections raised by the older naturalists of the 70^s & 80^s.

Every one of the five or six arguments still used to support the theory has been discredited by some men of science who still adhere to it. What one calls proof another calls disproof; but so deeply sunk in the

Modern mind is the assumption of an exclusively natural development in the whole of nature & history, & contempt for all that savours of miracle, that only with great reluctance is it after admitted that at least the origin of life & of mind cannot be credited to natural antecedents.

If these two events alone can be accounted for ^{only} by some initial act of the creator, then natural development is not the whole world order, & the way is clear to consider the evidence at many other junctures in that order. But Bateson says we know no more now of the origin of species from natural antecedents than if Darwin had never written a line; & not only species, but sex, the first feather, the first vertebra, the first sensation, reason, language, conscience, & much more has not yet been accounted for by natural development. The instincts of the smallest insects are more

amazing than those of mammals,
 & presuppose a ~~fa~~ fabled intellect
 or divine endowment. The
 greatest entomologist of all time,
 Jules Gahan, contemporary with
 Darwin, always ~~was~~ inferred
 this supernatural source of
 instinct. His greatness was re-
 cognized by Darwin; but an Eng-
 lish edn of his books has appear-
 ed, with all the objections to Darwin
deleted!

If man began by initial creation
 it is impossible to doubt his
 original innocence (nothol-
 ness) or the moral necessity of
 a divine manifestation & commun-
 ication level to the first man's
 understanding. All else in

Scripture follows, Noblesse oblige.

But the theologians or clergymen
 who ~~are~~ uncritically accept the
 the modern theory to the discredit
 of Christ & all Scripture

have reduced to folk lore all
the wonders of scripture, emasculated
the moral law, & vitiated
the Gospel, & turned Christianity
into a feebler scheme of morals
than Plato or even the Stoics taught.
They can't tell the difference between
the Christian law & gospel, & do not
know, as Emerson did, that man is
disunited with himself, the dwarf
of himself, has broken so many
laws that he stands in the
midst of ruins, & only by the
redemption of the soul can
man or the world be restored to
their original form & beauty.
All history, says Emerson, is
the period of one degradation,
& man is as much a stranger
in nature as an alien from
God. These are Emerson's own
words, & he has many like
them.

Niebuhr is among historians that are
great, & Niebuhr in his Roman
History said an hundred years ago

that "No example can be brought forward
of an actually savage people hav-
ing independently become civilized".
But long after leading men of science
have abandoned the current concep-
tion of world-order, there may be
clergymen & teachers of theology, who
having publicly committed themselves
to that deadly delusion, will refuse
to forsake it, & undermine all by
assuming it as valid science.
The Procrustean bed of modern
science was laid down just a
hundred years ago by Chas Lyell,
in his doctrine of uniformity, which
he applied to the data of geology,
Darwin to the data of biology, &
Herbert Spencer to the Universe.
All this was anticipated in 2 Peter
3-10. In numberless

Schools & colleges today all history,
natural history & the Bible itself
are interpreted by this doctrine of
uniformity, called evolution; and
if the formulas of this doctrine are
the cause of interpretation used

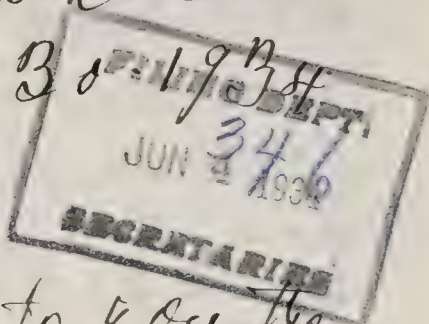
in the North^d Schools, they will soon
become as completely secularized
as other schools now commonly are.

All this dispute was familiar
to Shields up to the date of his last
publication, But, mirabile dictu,
his treatise was not made a polem-
ic against the modern dogma. It
is not the function of an organon
to close the issues, but to show
the order & method of their approach,
& so state the alternatives in-
volved on each level of human
experience, physical, moral & re-
ligious, ~~th~~ both as to phenomenal
facts & non-phenomenal implications,
that a careful student may be
led to sift for himself by detail-
ed research the preponderance
of evidence - for which the author
merely indicates the general drift as
it seems to him. Not since the
Analogy of Butler, 1736, has so great
a discussion been conducted in
so magnanimous, yet so logical &
manly a manner; & had those about him been
half so magnanimous to him, they
wd have profited from his example &
& assistance.

Ms cordially; Henry wa Rawlin

Burlington Vt
19 Hickok Place

May 30 1896



Dear Dr. Speer:

I am returning to you the
mess letter, first copy corrected,
& one carbon copy

The other carbon copies go to
Princeton. But Zaenker starts
for England June 1, & of course
will have no time for reading
it till he gets back, but may
hand it to Ruyzinger.

At the foot of p. 20 I make an
insertion - referring to Wm
James. This is written on
back of the page.

At the foot of p. 15 I wish to
make an insertion referring
to J. W. Wey, which I will
send you when I find it.
It is his challenge to theology
in 1877, the very year of Shields L.

On page 27, an insertion referring to Bateson, occurs, written at back of page. To this I wish to add passages from Prof W. B. Scott on Geology, that I will send you when I can get them from the U.V. library here.

I may also add a brief conclusion at the end of last page, (28) and if so will send it on later.

At your own discretion, the carbon copy here enclosed might go to Paul Moody, as I have written you. I have not written the insertions on any of the carbon copies - may send them to Princeton later.

I have no need to retain any copy that can be otherwise used to advantage, tho' I have made a memo' of a few passages.

If you think it worth while, & otherwise not, you might

A preliminary cause of dissatisfaction for a reader today is the introductory section of Vol. I. which was his Inaugural on reaching his chair. So that purpose at that time it was suitable, but not to introduce a work which is even more philosophy than apologetic. I convinced him of this, & he rewrote it; but what he wrote is still in MS. In my first Princeton article I indicated the order in which I believe the treatise might best be read by a beginner.

If Robt Flint of Edinburgh had seen the first two vols of soon after vol II appeared he would have given them a high reputation in Europe. I wonder Shields never sent him a copy, as Flint's own ideal of philz is better expressed in Shields than any where else. Immediately after Shields' death I got Scribner to send the set to Flint, sure that

he wd still review it with the best result. Flint recd it, & wrote me that he wd do his best for it, & regarded it as of the highest value. Unhappily he himself died within a year, & sickness in his family ended his public work. So also the two men in New York, H. B. Smith & Geo Ripley died a little before they cd give the treatise all the attention they were most competent to bestow; & I have been too much an invalid to do my part. ~~It too~~ Vol I was reviewed in the New Englander by Saml Harris of Yale, who told his son in law that no other man in this country could have written it. That son in law & wife came to Northfd, & told me this. I think his name was Cog, Principal of that new fitting school in Conn. - The name of wh^{ch} I also forget. Saml Harris wrote two great vols, The Philosophic Basis of Theism & the Self Revelation of God - besides others. He had great learning & insight in phils^o

of his. He did not live to see Vol II
But Wm J. Harris, in my opinion
our best American metaphysician,
exceeded even Saul Harris both in
his first hand knowledge & in
sight in the literature of philo,
greek, medical & German. But
he never saw the work of Shields.

I have heard a good many people
speak slightingly of Shields who
had taken no pains to master
- the treatise - & who at most had
given to one vol. only a hasty
perusal. I asked Joe Duller
if he could name any one in
Princeton who, in disparaging
Shields, had carefully read the
whole of the first two vols. No,
he could not. But I know
that both Warfield & Wm B.
Greene were gratified with
my estimate & ready to give
further consideration.

But Shields had two life long
ideals toward which he did
a noble work; to organize

all the sciences into a philosophy
wholly Christian, & all the churches
into a federation that would
give some effective expression to
their common Christianity.
But nobody cared for either of
these ends. He anticipated in
both philly & the churches the cal
amitous conditions of the New
Century, if those two ends were
not seriously served. That
was before a ~~man~~ Bishop who
denies the deity of Christ could
be made President of a Church
federation.

But I shall exhaust your
patience talking of Shields.
If not, then when you are in
Princeton put in a word for
Shields here & there, & take a look
at that noble portrait of his head
in a high, dark corner of the
Philosophical Seminar.

A graduate in medicine of the University
of Edinburgh has abandoned a large
practice in Canada to herald the
Return of Christ & Refute Evolution. Shall
send you his brochure entitled What of the
Night?

Cordially
Henry W. Rankin

Send your first copy to Del. Pierson
& John W. Dowell, who knew
Shields, & know me, & to John
Mott who did not know him
nor me.

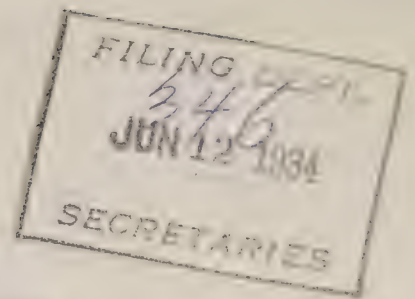
What I would like to effect by
this letter, apart from all its
incidentals, is a disposition
to give something like adequate
attention to Shields - particu-
larly in Princeton itself.

I think it wd be worth a lot of trouble
if I might lead just one man on
either Princeton faculty to do jus-
tice to Shields, who was far better
appreciated in other places than
he was there. In surprise I
pleased to find that the new Presi-
dent of the University is an al-
umnus of the Sem, I didn't think
that institution wd ever have any
other clergyman for its President.
I suppose you know him, & possi-
bly even he might read to some
advantage what I have written.
If I were but fit to prepare some-
thing for print it wd be much

easier to gain my end. But it is
more than 20 years since I last
read the treatise, save a few pages,
& I am not in condition to do
that now; which before printing
must be done.

Because I am convinced that the
work is as pertinent today as
when written to the great problems
of diseases, & can still be made
of great practical service in
handling those perennial problems
therefore my interest, let me
be ignored & even Shields remain
forgotten if only those values may
be put to use.

The discoveries made by Isaac
Newton were disputed with violence
for fifty years after they were
made. Those made by Pasteur
were ^{long} discredited with contempt,
& those of Lister, by the medical
profession of France & England,
of course Shields needs some
revision & much enlargement
to attain his own ideal, & all
that, I am sure, wd have been ef-
fected but for the life long discour-
agement endured from his own
colleagues - yet this never bowe-
ed him.



June 4, 1934

Mr. Henry W. Rankin
19 Hickok Place
Burlington, Vt.

My dear Mr. Rankin:

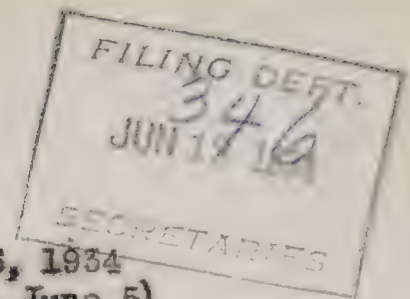
Your letter of May 25th was waiting when I got back from the General Assembly last Thursday and I have since received the two type-written copies of your letter on Emerson and Shields. One of these I am filing in our Library here and the other I am sending on to Paul Moody, as you suggested. I am glad you are sending the copies to Princeton. I have heard from Dr. Zwemer of one copy and I am sure that the University and Seminary libraries will be glad to make use of the copies sent to them.

I am very much obliged also for the copy of Brown's "What of the Night," which I shall take home with me this evening.

With warm regard,

Very cordially yours,

RES:B



June 6, 1934
(Dict. June 5)

Mr. Henry W. Rankin,
19 Hickok Place,
Burlington, Vermont.

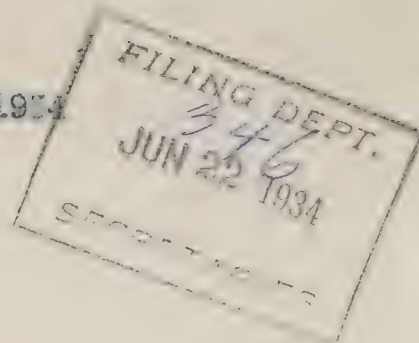
My dear Mr. Rankin:

I have not been able to get any information regarding Dr. Yao
Me Kim. Can you give us any further clew that we might follow up as to
where information could be secured?

Very cordially yours,

RES:AMW

June 18, 1934



Mr. H. W. Rankin,
19 Hickok Place
Burlington, Vermont

My dear Mr. Rankin:

I was away last week speaking at western synods and received your postal card on returning in the same mail with a letter from Mr. Pitt with regard to the August Conference. I rejoice with you in the way in which Paul is taking hold. I trust that he may be made a member of the Board of Trustees of the Schools.

I sent him a copy of your letter on Shields. He received it just before Commencement and was about to lay it aside when his eye was caught by a quotation with the result that he staid up that night and read the whole letter through carefully. He writes to express his gratitude for sending it and his amazement at what he calls "a remarkable piece of writing," and "your enormous fund of information."

With warm regard,

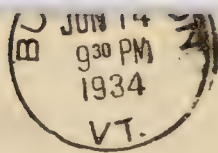
Your sincere friend,

RES:B

Dictated by Dr. Speer
Signed in his absence.

Burlington Vt. = 19 Hickole Place 751 52
near St Spears. I'm sending you also
the pamphlet on the Advent - useful
reading, but I think much more
guess work in it than in Brown's.

I'm glad to see August announcements for
Northf'd, I hope that Paul & John Mott may
continue to direct it from now on.
I like the theme proposed, I hope it may elicit
a strong & winning exposition. I think that
Brit. Brown might be read to advantage
in Northf'd. He's not a platform crouter; is
highly trained & self composed. Yrs H. W. Rankin
June 14. 1934



THIS SIDE OF CARD IS FOR ADDRESS

Mr Robert E. Speen
New York City

156 4th St

H. W. Rankin

FILING DEPT.
346
JUN 22 1934
SECRETARIES

New Rankin

Burlington Vt

J

19 Hickok Place

JUN 25 1934

22 June 1934

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SECRETARIES

Ans

Dear Dr. Speer:

For your kindness in calling to the attention of Paul Moody & friends in Princeton, my estimate of Shields, I am grateful. If they derive from it any benefit this will be largely due to your assistance.

Commencement season is not favorable to any immediate interest in a matter so apparently remote & unimportant to the time; I am surprised, & the more grateful that Paul should have given it so soon & so cordial by his attention. I have known Paul since he was two years old & I was 30; I have always cherished toward him affectionate admiration for a character that always from his early boyhood has been so genuine & generous, so spontaneous and

unpretentious, so free from cant,
& self display, & responsive
to very high ideals - Those of
his father & mother, blessed of
God. When Paul first left
Northfield for New York, under
painful pressure, he was un-
settled, & uncertain of his
course, but not of his funda-
mental aim; nor did he find
himself till he reached St
Johnsbury. Since then he has
had clear sailing, with doubtless
some buffeting billows, & has ac-
complished much effective & no-
table work of a kind in which his
capacity, efficiency, courage &
high purpose have all been well
proved.

As to the extent of my information,
it is no greater than his own, but
merely a matter of distribution;
for which distribution I have
chiefly to thank Shields, & the Pro-
vidence which has ordered the cir-
cumstances & personal contacts
of life, from my first years in a
never to be forgotten mission field

in China to my 18 years of close association with his father. Nor is there anything remarkable in my letter, beyond the somewhat unusual fact that I have taken pains to understand Shields, as I did to understand his father, & have endeavored to apply to the major problems of life & thought their teachings & ideals.

But my ^{own} life has been broken on the wheel, & if I have any reason for wishing to have it restored to service, it is to help my fellows in this period of unparalleled Sturm & Drang by a still better application of those teachings & ideals. For though I have already passed four score years, I have proved in the hands of my Maker a slow learner, & he has exercised his just prerogative of ~~scourging~~ ^{encouraging} me to better effort. I have learned slowly, but some things most clearly & surely, of which the first is the reality of God, by history, philosophy & experience, three avenues of approach to that priceless knowledge, which is life itself;

to which all else we learn is inci-
dental. But what I have learned
is only the point of departure, &
it will be my own fault if I don't
win out. D.D. Moody is one of those few
men in a century who really go
over the top. I am still in
the trenches, & if I get no further
there I shall die; but I have
tried to serve my fellows for love
alone, & am ready to go when
called. He alone is my Portion.

On the inside I never felt so
young, so eager for work,
so clear as to what I might be
doing if allowed. But my
times are in good hands.

The Prophet Jeremiah went
down to the potters house, &
watched him make a vessel
on the wheel. The vessel that he
made of clay was marred; &
so he made it again another
vessel as seemed good to the
potter to make it. And can-
not God do with me as the potter
with the clay? Is anything too hard
for him?

I am indeed glad that

Paul Moody, has begun to take hold again in Northfd, & trust his new connection with that work may continue to the end, & ~~take~~ grow deeper every year. His father wanted it so, & so it should be. Of course he should be a Trustee, & any further exclusion of Paul from that Board would wrong the Schools & Seminary work, no less than himself.

But there is another man who ought to be a Trustee henceforth for life, & that is Mr Dickerson; for reasons that I have specified in twelve considerations in a letter to Mr Fry some months ago that I asked him to have you & Elliott read, & use otherwise at his own discretion.

I will not repeat its contents here, further than to say it is the only way of making real amends to him on the worthless work for the shameful misjudgment that he suffered from the Board; in that he never was officially asked to answer for himself the complaints lodged against him; & from which, had he been so asked he wd have cleared himself absolutely. It is no amends for this injustice ^{merely} to give him a pension, which is only part payment of a debt; unless there is an intrinsic proportion of values between giving him a living & the 35 years of life he spent in splendid service for the two schools, unapproached by any one else ever connected with the schools excepting only at Inbertillogy. Hubert's faithful & efficient service has been in the external affairs of the schools.

Mr Dickerson was wholly con-
cerned with the internal direc-
tion, instruction, influence
& control of faculty & students,
in which capacity he was never
excelled by any other teacher or
Principal - to my certain knowl-
edge, as I knew them all. Mrs D.
was, in effect, condemned with-
out a hearing, on which no
comment is required.

I am exceedingly well pleased
that the August Conference will
concentrate attention on that
primary question: What think
of the Christ - whose Son is he?
To that question all who read
your Stone Lectures will have
a good introduction. There
is no question that takes
precedence of this for churches,
missions, or individual souls,
for history, economics,
or world disorder, for
even science & philosophy.
Since Christ is the largest fact
in the total experience of man,

A most pertinent key to unlock
~~all~~ our greater problems.

Well said Hegel (grossly misun-
derstood as so many have been)

"Christ is the absolute Man, who
comprises the præ & posterior
of all history in himself in an
absolutely unique manner".

Well says Schweyler in his brief,
but weighty, History of Philosophy

"The central ~~idea~~ idea of Chris-
tianity is that God became man
to reconcile man to God".

If indeed this idea represents
the historical event, then
~~indeed~~ Pascal is right ~~also~~

in saying: "Who knows not
Christ, ^{knows not} the order of the world,
knows not himself". The
unrivaled power of D.L. Moody
lay in the fact that both histor-
ically & experimentally, he
knew Christ in an apostolic,
pentecostal way.

Cordially yours

Henry Wm Rankin

Henry D. Rankin
Washington DC and

19 Hickok Place
July 6 1934 346
JUL 23 1934
MAILING DEPT
STAMPS

Dear Dr. Speer; I have a copy for
-the notes on Dr. May King. I af-
-fear her best work was that car-
-ried in Peking after all these
-notes were written, & probably
-records are preserved in that
-city. I have always supposed
-that was independent of all for-
-eign support, & supported by na-
-tives. Before leaving America
-she had been offered ample na-
-tive support if she would remain
-there. If I recall it, there were
-two reasons for Dr. McCarter's
-decision to have her return
-with him to Japan. The mission
-heads there valued her work, but
-were not ready to treat her so-
-cially exactly as a white woman
-would be treated. There was just
-enough color line drawn to cause
-her some embarrassment & make
-Dr. McCarter indignant. Nothing
-was more marked in his own

relation with natives in both China
& Japan than the entire absence of
this ~~the~~ racial prejudice, which
was sometimes present even among
missionaries. He also had some
reason to fear that her heathen
kindred would try to contract
a forced marriage for her, if
she were left in China without
his protective care. This is
all I remember of the matter,
tho' better informed at the
time. Her leaving it may, & his
cause, were strongly disapp-
proved by the Reformed Church
Missionaries & Board, if
I am not mistaken. Her sub-
sequent marriage to a Portuguese
musician & interpreter was not
~~altogether~~ happy; but his death
left her free to return to China
& start an ^{early} independent enter-
prise. Her ^{early} education was edu-
cated, conducted by Dr & Mrs W^c.
He taught her to read Latin & mu-
sic, & botany, I think Mrs W^c

taught her French, & encouraged
her general reading. Which
was large for her age & extraor-
dinary for any girl. In Japan,
before their return to this country,
she had read the whole of Ban-
croft's History of the U.S. & the
whole of Chambers's Cyclopedia
of English Literature in two large
vols. of double column fineprint,
besides many other books be-
longing to the Dr's library; proba-
bly including S. W. Williams' Middle
Kingdom, & Griffiths' Mikado's
Empire, & some works in Science
& Arithmetic. Her playmates
were few ~~beside~~ outside the family
of Dr Berbeck & one or two others.
Her son was later connected by
the son of Dr Berbeck at his school.
How his death occurred I don't
recall, but during the war he
had some connection with
the army. After Dr Mc's return to

this Country in 1880 or '81. She at-
tended the Summer School of Language

ges at Amherst during two three sea-
sons for French & Latin - Whether
she had German I don't remember;
but in every study she was proficient.
The Woman's Medical College in
New York, now connected with Co-
well, was on lower Second Ave,
& the McCarter's took rooms near
by. The Gray's Anatomy I had
studied for two years, was used
effectively by Yau He, & after her
by two other girls from Northfield
who became medical missionaries,
Ruth Bliss, who went to Canton, &
later became Mrs Baggs, & Geo-
rgiana Whiting who went to Ko-
rea, & was later Mrs Owen.

Her finals in medicine were con-
ducted or supervised by that
famous Dr Smith - I forget first
name - who was, I think, head of
the N.Y. Bd of Health, who effected
great improvements in the
sanitation of that city, & who
taught or examined courses in
- the Woman's college. He lived to a
great age, but said she made the

most brilliant record of any student in medicine he had ever examined. Before their return to China, ~~the~~ Dr. McCarter spent much time in Washington as Foreign Secretary for the Japanese Legation. While there he classified, dated & labeled a large collection of Chinese & Japanese objects at the Smithsonian Institution; & I have a letter from the Secretary of that Institution written 30 years ago expressing his great obligation & admiration for the Dr's expert & unpaid service there, where also he donated the splendid works of art presented him by the Japanese Dept of Education after his five years' work for their University in Tokio.

Dr. Washington was a French expert in the new art of microphotography, the only such expert then in this country. My mother learned from him all that he could teach her of this art, & she was made a member of the Microscopical Society,

On their return to New York before going to China, a physician was telling Dr McC. about a series of works in medicine he was then editing; & spoke of Microtopography as a new dept of medicine for which he lacked adequate exemplars. Dr McC. said he could show his caller some exemplars that wd interest him, & showed him the work done by Hucine. The physician was greatly pleased & astonished, begged permission to use these plates; saying he would delay publication to get them into the treatise, permission being granted.

She & her brother, orphaned early, were two of a dozen or more children who came under the care & protection of the McFartees who had no children of their own. But she, I suppose, was longest & closest in their family. She was always most obedient, tractable & gracious, giving them notable

at all, & was doubtless very proud
of them. But I have a suspicion,
tho' I wd gladly be corrected,
that she was ~~never~~ never de-
cidedly a Christian, tho' she
had no lack of instruction &
sparable, I'm afraid she was
of that kind that are too good to
become Christian, who never
quite understand their need
of repentance & grace. But I
wd gladly learn otherwise.
There must be persons in
Pekin that knew her well, &
I would very much like to learn
more of her life in that city,
the place of her real career,
for which all else was pre-
paration. She must have
corresponded frequently with
Mrs McFarte, & perhaps her
letters are with the relatives in
Englewood or Brooklyn. I never
knew these people, as I wd have
known them had I been in ordinary
health.

Occasionally my mother & sister,
heard from her; but my time
was so largely spent in work
that I never heard much more
about her.

How any child could live so
close to Dr McCarlee & not be
a Christian I do not see,
for his faith & piety were un-
mistakable. He was the most
brilliant man I ever knew
both in equipment & conversa-
tion; & yet his life was a con-
stant example of selfsacrifice
without selfseeking; & seem to be
that by all natives & foreigners
in both China & Japan who closely
observed him. Many incidents
in his life reveal this, & it was
often acknowledged; but 'dearly his
soul was fed by the Gospel & the
Spirit of Christ. While intimately
acquainted with all scripture his
daily reading was in a pocket
edition of The Greek New Testament that
was never out of reach. I wish
that Testament were mine —
for I never loved any man better.

I don't know who has it, but think my aunt wd have given it to me had she known I wished it. The breakdown of all my plans was a grief to them both, & my failure to get out the biography while she lived a trial to my kind, long suffering aunt. How much better it would have been to publish it the year after his death, while many who knew him were yet living, even if it lacked the additions I wanted to make. These additions might have gone into a second volume even more suitably than ~~it~~ in the first - save a few brief notes. I gathered much from public documents & private letters, but was never well enough to put the material into shape, nor to complete the collection; so it is with nearly all else I have attempted. All ^{now} accomplished has been, ^{by} the way, never the main objective, yet to this day I have never lost

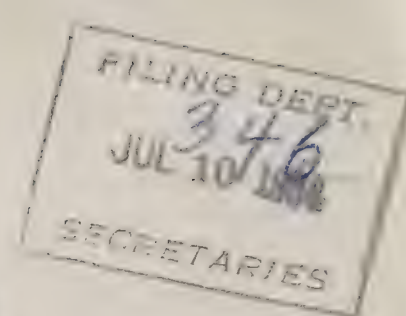
the best dreams of my youth. "The
firing pot is for silver, & the furnace
for gold, but Jehovah trieth the heart"
Thus I have never doubted that in
due time the universe found in the
Bible would be completely cor-
roborated & illustrated by the
universe found in science;
& but one & the same universal
epistle for science & religion.
But I have never been able to
say so save in a letter two
or three years ago, longer & more
~~a~~ tedious than the one I recently
sent you.

The last time I saw Dr. McCosh
he said: You'll be back in
Princeton yet! Had ~~it~~ how
I have wished it might be so
to get some work done that I
might do there better than
any where else. I did get ^{back} for
some visits recently that were pro-
fitable to me; but of no use yet
to anybody else.

How different the long life of Dr McC! He was extremely versatile, without being superficial; that is, he knew enough of many languages, arts & sciences, to use them all effectively when the exigency arose; and such was the ordering of his life that exigencies were always arising that he was prepared to meet as nobody else about him in the times & place could do so well. The amount of actual service that he accomplished well in many departments & places of action, would amaze all observers were it vividly depicted. Yet one ruling purpose governed the whole - to exemplify & attest the spirit & aims of Christ in all the most common & secular relations of life. In China he was well known to great numbers of natives & foreigners, as there his life was more spread out to common view. In Japan his activities were chiefly confined to native & foreign groups, but at least familiar to the groups of missionaries until old age made his work less obvious.

Even in Japan the oldest missiona-
ries knew him best, Hefburn, Brown,
Verbeek, Williams - they knew what
he was, & had done. They well un-
derstood his worth; but the young-
er men only saw him when his
force was largely spent, in the last
ten years covered by his letters to
the Board; which letters however
being largely reminiscent, are a
mine of treasure - or would be
to a careful historian. Those
are the letters I have had bound
in the best available shape.

In 1839 Taylor Lewis, man whom no
American scholar ever more fruitfully
combined the Greek & Hebrew culture,
held a discourse before the University
in this place on Natural Religion
the Remains of Primitive Revelation.
It has strong bearings on the work
of missions, on the Ethic religions,
& on the relation of Christ to the world
today. 25 yrs of later research only
corroborates most that is said in
this old pamphlet of 52 pages. I have
written about it to Dr Z Wener, with
you might read it. The notice of
Dr King's death was cut from the Easton
Express, of Easton. W Cordially
Henry Wm Rankin



July 2, 1934

Mr. Henry W. Rankin,
19 Hickok Place
Burlington, Vermont

My dear Mr. Rankin:

Miss Pinder of our Library has been good enough to look up for me any references to Dr. Y. May King. We find no reference to her in the autobiographical notes of Dr. McCartee, which we published some years ago but I am glad to quote for you the following references:

1. From Balne's "China and Modern Medicine," pages 11-111:

"In this connection mention must be made of a brilliant little group of Chinese women students who have studied medicine in America. The first of these was Dr. Y. May King, an adopted daughter of Dr. McCartee of Ningpo, who graduated from the Women's Medical College of the New York Infirmary in 1885, took various post-graduate appointments, and finally returned to China to work in connection with the Reformed Church at Amoy. She was followed a few years later by Miss Hu King-eng, the daughter of a Foochow pastor, who subsequently returned to do splendid work in her native town."

2. From Pitcher's "History of the Amoy Mission, pp. 163-164:

"In October 1887, the Women's Board of the Reformed (Dutch) Church commissioned and sent out Dr. Y. M. King, a Chinese lady who had been adopted in childhood by Dr. MacCartee to begin medical work among the women of Amoy, China.

"She seemed well-fitted for the work, and we considered that it was a long felt need supplied when she began such a work. She had already entered upon what promised to be a most useful and successful work, when, for reasons we need not mention here, she transferred her efforts to Kobe, Japan (Autumn, 1888).

"Thus our hopes, which we had every reason to suppose were to be realized, were suddenly dashed to pieces."

3. From Dennis' "Christian Missions and Social Progress"
Volume II -pp. 192-193

"Still more noticeable is the fact that Chinese women are entering the medical profession, and are already acquitting themselves with credit. A class for women is conducted at the Canton Hospital, under Drs. Miles and Fulton, and there are other classes in connection with several of the larger hospitals of the empire. The first student of medicine among the women of China who received a foreign diploma and returned to her native land to practise her profession was Dr. You Mé Kyng

July 2, 1934

(written in English 'You May King'). She was the daughter of a native pastor and was born in 1864. After the death of her father and mother, which occurred in her infancy, she was taken into the family of Dr. D. B. McCartee, and afterwards came with Dr. McCartee's family to America, where she eventually entered the Women's Medical College of the New York Infirmary for Women and Children, and was graduated at the head of her class in 1885. In 1888 she was sent out by the Board of Foreign Missions of the Reformed Church in America as a medical missionary to Amoy, where she served in that special sphere for a year. Subsequently Dr. McCartee and his family removed to Japan, and this led her to enter the service of the American Methodist (Southern) Board, as a missionary physician at Kobe, where she remained for five years. Her marriage afterwards to Mr. E. de Silva brought her again to America, where she now (1898) resides in San Francisco, California."

It was good to get some time ago your letter of June 28th. I think it will do good if I take the liberty of quoting some sentences of it in a letter to Paul Moody.

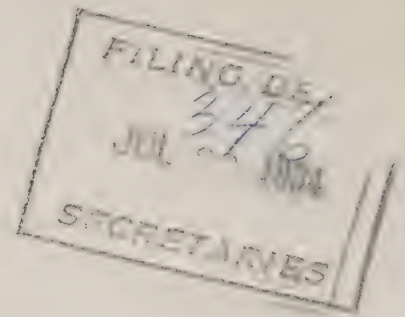
Thank you very much for calling attention to Dr. Kyle's review in Bibliotheca Sacra of the "Finality of Jesus Christ," and for your own warm and commendatory note.

With warm regard,

Very cordially yours,

RES:B

Dictated by Dr. Spear
Signed in his absence



July 19, 1934

Mr. Henry W. Rankin,
19 Hickok Place,
Burlington, Vt.

My dear Mr. Rankin,

I enclose herewith a memorandum which Dr. Fern has given me with regard to Dr. Yamei Kim. Dr. Fern is now with us on the Board staff. He was for 39 years a missionary in Peking.

With warm regard,

Very cordially yours,

RES:C.

^{Henry W. Rankin}
Burlington Vt

19 Nichol Place

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SECRETARIES

Dear Dr. Speer:

I suppose you are some
where in camp & this may
not promptly reach you.
A letter from my sister Mrs
Fannie tells me she expects
to reach New York about Sept
10. The other dates & con-
nections of her journey
are in this letter; but I have
mislaid the letter & can't
find it, I don't remember
them; not even the address
thru. wh' she wished to re-
ceive a letter from me on
her arrival. But I suppose
the Board has rec'd all the
same information, & may
have some one sent to meet
her. I also suppose she will
be met by my cousin Edward
S Rankin. A son of Wm, former

Mrs Fannie leaving Liverpool on
"Scythia" Sept 1st

Treasurer of the Board, thro whom
I may be able to communicate
with her; & who is her bus-
iness agent in this country.
As she travels alone, & doubt-
less leaves India for the last
time. I suppose that some
one from the Bd is sure to
meet her. After a visit
in Philadelphia she hopes
to visit me - I can't go
to her - & then go to Iowa
for the winter to stay with
some former missionary
friend. That I have no
time to offer her is a
grief to me.

Having lost my property
in the service of the schools
in a way that wd have
been impossible had D & M
been living. I was dealt
with by his son in a way
that you must answer.

for at the Judgment Seat of
Christ, I finally driven out
of Northfield by his orders
after Mr Buckley report-
ed to him my protest of
his flagrant & habitual in-
justice - Tho' my protest
was not inspired by, nor
based on, his injustice to
me. Some years before 1925
his sister remarked to
me: Will is driving out
out of Northfield his father's
old friends. I don't know
whom she had especially
in mind, but I know that,
in effect, this action included
his own brother, & wd have
included your son, but
that, for the Board's support
of Elliott. It included Dr
Peatecat & Dr Scapellato &
perhaps Campbell Morgan -
whose arrival in Northfield

was heralded by a public nu-
mer that he was to succeed
D.G. in direction of the work -
which rumors were not liked
by W.R. Several other persons
less conspicuous than these, who
were loyal to the work in which
they had some part, were forced
to leave the work or the town
by his attitude, if not his action.
He could not tolerate the connection
of any person whatsoever with
the large enterprise of which he con-
sidered himself the Char, who in
any degree seemed to stand in
his light or disapproved his
judgment. All of which would
have been avoided had the
Trustees made the two Princi-
pals ex officio members of the
Board in the year after the death
of the founder. The first Prin-
cipal of M.T.S. was, like El-
liott, made a Trustee be-
fore he was made Principal;
& persuaded to join the Board
for the very purpose of persua-
ding him to take immediate charge
of the School.

Mr Hubbard was a man of
rare fitness for the place,
had his health not given way.
But any person, man or woman
who is fit to conduct the work
of a great fitting school is,
or ought to be the peer of any
person on the Bd of Trustees,
& so long as retained as Princi-
pal ought to be an ex officio
member of that Bd.

I was pleased when Mr Cutler
was chosen member. It wd
have been better for all if
had that occurred much
sooner. It wd have released
him from the bondage of servile
fear he always had for W.K.
He feared to lose his job, & his
awarded attitude was never
to differ with the overlord.
I am glad he is still on the
Bd, because his long expe-
rience in the work would
give weight to his counsel,
more so now than at first.
But I am very much dis-
pleased that Mr Dickerson

Should not have been put on
the Bd, or at least requested
to join, after a preliminary re-
quest that never was made, that
he answer for himself, before
a committee of the Bd offici-
cially appointed, the complaints
urged behind his back, &
the questions raised regard-
ing his administration.

Of course, so long as W.R.
continued to approve him, he
w^d never have consented
to the offer. But he is twice
the man his former colleague
ever was in equipment, & char-
acter, & in the actual ser-
vice rendered the two schools.
He is no longer young, nor
so vigorous as formerly in
health; but while he lives able
to advise, there is no member
of the Bd whose advice wd
be worth more. Young men
for action but old men for
counsel is a maxim still
as good as ever. My reasons

have been stated in full to
Mr Fry in a letter I asked
him to show both you & Elliott,
The fact that a year before the end
W.R. made humble apology to
Dickens, admitted some mea
sure of the wrong done, & tried
to make amends in the only
way he could, is sufficient
vindication of my protest,
to which before the end of that
fatal year Almighty God ad
ded a postscript, if not an
imprimatur. It was full
-time that much abused au
thority was ended, & to further
that ending I suggest a sea
-side was the purpose of my
letter. When W.R. called me to
account for writing it, he pre
sented the blackest frown I ever
saw in any man's face &
conduct. He followed up
that interview, in which
I retracted nothing, & regret
-ted only the moral obligation

of my action, with the two only
scurrilous notes that I have
ever received, accusing me of
malice & falsehood, ignorance
& arrogance, of stirring up
yellow journals to defame
the Schools, & worst of all
seeking to overthrow his just
authority.

He has entered into life, if it
be life, loaded down with
all the unrepented indig-
nities he had during many
years heaped upon other men
& some women, & on none

more so than on your son
by his wholly futile publica-
tion. These things, & much
other evidence convince me
that there is truth in the doctrine
of purgatory for many of us, who,
whatever our faith, will have
to be severely purged of unrepented
sin before we can enter the imme-
diate presence of the Lord.
God meets every sinner more than
halfway, but there is often a remainder
of uncleansed unrighteousness

The spirits of the just are made perfect, but in many instances the process of making them so may be extremely painful. *Daal's Hoer*, the greatest ever written in the literature of ~~the~~ nations, has a universal significance of which incalculable expositions have been made by W. J. Harris, our best American metaphysician, as I think, & by his pupil Susan Blow, famous kindergarten. I suppose both are out of print, & my copies are gone & cannot, perhaps, be replaced. The first, by publd by W. M. Do Boston, & the second by E. P. Putnam in N. Y. You will find them rich reading, equal in their way to Geo Bowen.

In 1839 Gayler Lewis, a great in Greek & Hebrew & theology - altho a layman, gave an Address before the Literary Societies of the University in this place on *Natural Religion, the Remains of Primitive Revelation*. This address ought to be reprinted, & possibly occurs in some vol. of his *Miscellanies*. You c

surely find it in the Library of the
University of New York, in which
School Lewis was teaching Greek
at that time. It is solid in
learning, & deep in spiritual
insight, & wd need little re-
vision or correction from
later scholarship, I suppose.
It makes a splendid introduc-
tion to the study of ethnic religions
- better than Cocker's At. Eth. Phil.,
& in quality equal to Cudworth's
Intellectual System. Perhaps you
can get W.W. White to reprint it in
his journal. I knew there was
such an address, but never saw
it till I called for it here at the
N.Y. It is bound in a vol. of
early addresses made here, &
evidently was written in reaction
to a discourse on a similar
occasion only one year previous.
That discourse printed in Albany
1888 is by Paul D. Barnard, who
may have been an Albany lawyer
well known to Lewis, who him-
self by profession was a law-
yer. & graduate of Union College.
Barnard's discourse is an elo-
quent review of history leading up

to the great American era, & its
inevitable progress to unprece-
dented glory of national achieve-
ment, if only learning be sufficient-
ly fostered. Lewis shows how
no amount of learning, art science,
or wealth will avail to avert
a national downfall, if we
forsake the requirements of di-
vine revelation & the religion
of the best American founders.
His address is more pertinent
today than it was 95 yrs ago.
But furthermore, Barnard's
own address was his reaction
to one delivered two years ear-
lier by C. S. Henry, then teaching
Intel & Mor. Phil. in Pa. Henry, a
graduate of Dartmouth near the
time of Jas Marsh, Pres. of U. V.,
& Th. Colfax, who taught Phil.,
at Bowdoin 40 yrs. was the man
who did most of any until later
to introduce Cousin to our students,
as Marsh introduced Coleridge.
Henry, who had taken orders in the
Episc. Ch. makes an extremely able
but most unflattering character-
ization of the money madness
& political demagogery that

that flourished before the civil war, & the lack of high scholarship, & superficiality of popular education. He believed that a state & absided learned class would prove a conserving factor of the greatest value to our institutions & best ideals.

What he says of this remedy is easily disposed of by the two speakers who came after him. But what he says of our national weakness in politics & great is better exemplified today than it was in 1836; & was not refuted, tho' rebutted, by the men who followed. Then came Lewis with a more profound learning & a more religious insight than any who preceded him. I stated ~~the~~ stated the whole case exactly as it ought to be stated again today.

I have told Gwener of the Lewis address, & hope he can find a copy in Princeton.

Recent numbers of the Bible contain articles, that you may like to read before going next to Northfd. & I can lend you my copies if you wish.

In Bib Sac Oct. '33 is a paper by
C. Norman Bartlett on the Root
principle of the Movement —
Self-sacrifice as necessary
to God as to Man for Selfful
filment is the theme most sug-
gestively, tho of course not
adequately handled.

Then in April & July '34 are
two articles on the Golden Pas-
sion of the Old Testament
(Isaiah 52-3) The exegesis is
gathered from the best in many
sources, & is the most admira-
ble & moving I have ever seen.
These three papers wonderfully
illustrate Schweglers saying
that "the central idea of Xty is
that God became man to reco-
cile man to God" — a saying
that seems to me pivotal & all
inclusive. But a book that I
read in Princeton which last
year also centers on this truth
with extraordinary learning
— Canon Raven's bk on Apol-
linarianism, which in the
early Church was condemned
as heresy; but it was a heresy

shared by Athanasius with his friend Apollinaris - & shared by me, tho I may have forgotten how to spell his name.

A Bib Sac April 34 is an able & quite epegeis of the Parable of the Nobleman & the Earthly Kingdom (Millennium)

In July Herbert W. Mazon has some unrecognized testimony ^{con-} ~~cerning~~ ^{cerning} the Virgin Birth (in Johns Gospel & in Paul.) It shows the training in Mech that Mazon rec'd at Johns Hopkins from Fildersleeve, & is splendid. Did I ever tell you how much I was helped in Early Years by three vindications of the 4th Vshel as the work of John by three Unitarian scholars of Harvard? - Ezra Abbot, H. P. Peabody & Edm. Hamilton Sears (Fourth Vshel the Heart of Christ)

In July & Oct '33 are two articles on Who Wrote Deuteronomy by Geo. Jeshurun, who must be a Jew. They make the best vindication of Deuteronomy I ever read - as good as

Dick Wilson's of Daniel,
Now if, in Deuteronomy & Dan-
iel all the pretensions of the de-
constructive critics are re-
futed on their own ground, we
may be sure all the rest of scripture
will stand fast as written.
If you want to see them I will
send them on.

Your letter about Dr Kim has just
come. I am thankful for this & all
other material you can gather,
throwing light on Dr McCarter.
These notes will go with all
the rest of my McCarter data
now in North's, & ultimately to
the Bd.

I think her name in Chinese form
was spelled Kim Yüo Kwei, unless
my memory fails. Her parents
were among the best pupils in
our Girls' & Boys Boarding Schools
of that time, & were pupils of my
parents. Their wedding is the
first I remember attending,
when I was about 9 yrs old
in 1859 or 60. He was one of three
or four young men who came to
my father's house on stated days
for instruction in theology, & be

To the Nararilly (Nararilly) Missionary Conventions of that City. 4p. H. W. Rawlin

Came an efficient & admirable na-
tive pastor. I can recall that
group about my father, whom I
left in China, & never saw after
I was ten yrs old - at which date
I started with my mother for this
Country & school. She returned
a few months before my father's
death in 1863. He had never been
sick in his life, not even suf-
fering the fever & ague that at-
tacked nearly every missionary
in Ningpo. But as civil war
had begun here, so in China the
Taiping rebellion had reached
Ningpo. The older missionaries
of our Bd were all that year away
except my father, Dr McC at ~~Hangchow~~ ^{Sup. of Ningpo}
Dr Martin at Peking Dr Nevius at
Chefoo. All but McC were juniors
to my father. He remained at his
post during the dreadful months of
the rebel occupation at Ningpo.
The only free port of city they ever took.
Every day at the risk of life my father went
in & out of that city, to negotiate
with the Rebel chiefs for our ignorant
consul, to rescue hundreds of natives
from massacre, rapine & plunder, to
secure enforcement of the agreement
for protection for all Americans & depend-
ents wh Dr McC had secured from the chiefs
at Nankin, to help & entertain other missionaries
of English & Americans, & to face a victim



July 26, 1934

Mr. Henry W. Rankin
19 Hickok Place
Burlington, Vermont

My dear Mr. Rankin:

It was a great pleasure to get your letter of July 20th, so full of refreshment for both mind and spirit. Every one of these letters of yours makes me regret the more that you are spending this wealth on me and a few to whom I can pass it on, instead of making it available in some form for the entire Christian Church.

I must try some time to get access to the great utterances to which you refer in this last letter, and I will also try to see the articles of which you speak, *Bibliotheca Sacra*. I do not want to trouble you to send me the copies to which you refer. I can find them some time when I am in some one of the Seminary libraries.

I hope to get up to Northfield next week for the opening of the Round Top meeting of the general conference and for the platform meeting the following morning.

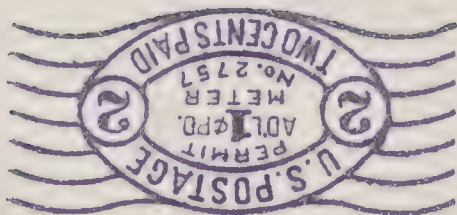
My youngest son started off last week on a motor trip to Northern New Hampshire to visit his friend Dean Eisenhart of Princeton whose summer home is at Greensboro, Vermont. I wish I could have gone with them and could have stopped off at Burlington either on his way up or back. I should like to see again the township in Northern Vermont known as Avery's Gore in which I think there is not a house. I drove through it once and ever since have longed to go back to that lovely spot.

With kind regards,

Very cordially yours,

RES-EMR

Amey Jane Norton,
first child of Ep's
Sopal Rector at
Swanton, whom
until my latest
invasion of the field
I used to take out
on her daily
airing - H. W. R.

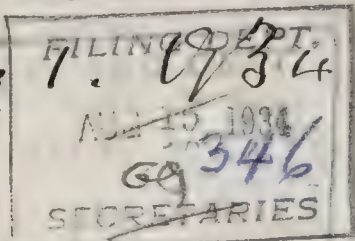


R. E. Speer Burlington Vt.

19 Hickok Place

AUG 6 1934

Aug 7. 1934



Ans. _____

Dear Mr Speer

I'm afraid your extravagant
praise of my letters may be
what Erasmus calls the Praise
of Folly. But I will send a few
more references: Hegel's saying
that Christ is the Absolute Man
who comprises the prius & pos-
terius (Alpha & Omega) of all
history in himself in an ab-
solutely unique manner" is
attributed by Rosenbranz, who
was Hegel's pupil & biographer
- best German interpreter
to his Phil. of Religion - which
I have yet to read. But this
much I read in the Journal
of Speculative Philosophy 1873
p. 62. Was J Harris who
for 20 yrs edited that Journal
& then became US Commissioner
of Education, was the first

American to do justice to Hegel,
& Hibben was perhaps the last
these men spent years on Hegel,
& had the equipment to under-
stand him. McCash never did,
nor any of the Princeton theo-
logians - not even Patton. But
Jonathan Edwards wd have read
him with deep interest & much
sympathy. Hibben's Commentary
on the Logic serves as a general
introduction to the whole of Hegel.
& quotes him on divine Provi-
dence in a passage worth
getting by heart. Another such
passage on communion with
God is quoted by Dr Sturtevant
of Washington in a book Hegel's
Philos of Religion. Henry B
Smith wrote the first important
articles on Hegel pub'd in this
country, much more just to
him than most writers
here, but always a little
doubtful whether the outcome
of Hegel were Pantheism or not.
I think Wm G Harris settles that
doubt, & Hibben almost.

Smith's first article was published in
a vol on German writers ed-
ited by Dr. H. Hodge of Harvard
who requested Smith to write it
as the 1st scholar then best ac-
quainted with the man. But this
appeared anonymously, because
at that time (1848) all German
philos was a red rag to our
theologians, & Hegel the most
deadly of them all: tho they
spoke of his thinking as inept
& foolish, having never read him
& getting most of their views
from Marshall & other third rate
men. But that one among-
mons article read by Henry
C. Brackmeyer of St Louis & his
friend Wm L. Harris, start-
ed the whole philosophical
movement in that western
city, lasting a whole genera-
tion; & resulted in establish-
ing the first Journal in the Eng-
lish language devoted to the-
oretical philosophy. There
was then (1867) nothing of
that kind in Wt Britain,

the 'Stirling' of The Cairns. Had
begun there a neo Hegelian
interest. Smith's secondary
one is in the Am Encyclopedia
of 1874 edited by C. F. Dana &
Geo Ripley. Smith was well
acquainted with Hegel's widow
in Berlin, an evangelical Lu
theran devoted to her church
& to her husband. In all the
practical relations of life Hegel
was an admirable success
ful man. As head of a gymna
sium of boys, as Univ Professor
at Heidelberg & Berlin, as Rector
that latter University, as teacher
& fellow man he was as good
as if abstract reasoning were
the last thing in his mind. His
last piece of writing was a re-
habilitation of the theistic argu-
ments Kant in his first Kritik
supposed he had wreched
→ only because he stated them
in their worst presentation.
A year or two earlier Hegel
commemorated with great
defeat the Hagenburg Coupes
d'etat at its tricentennial
anniversary.

But Smith appreciated Schelling more highly than Hegel, & I think knew him personally. Writing one fine article on Schelling for *The Enquirer*, & another for a Journal publd in Baltimore. Schelling in all the last half of his life grew more evangelical, & has some notable sayings.

J. M. Fairbairn begins his *Philosophy of the Christian Religion*, ch. F. p. 23 by saying "The real difficulty the modern mind feels in the face of the apostolic doctrine as to the Person of Christ is its radical incompatibility with the scientific view of nature."

This was the cry for J. F. Sturges. But that scientific view is a fast & dissolving view. & before many years the whole world-view of Christ & the Bible will be corroborated & indicated by science itself in a thousand ways.

In Biblesac Oct 33 is an
article by Lester Reddin of Phila &
I don't know who he is, on theo-
logical morphology, which has
some good matter, not very
much; but particularly, I think,
these two passages, bearing on
your Stone Lectures:

"The necessary praxis of Chris-
tian theology is the trustworthiness of
our Four Gospels. On any other hy-
pothesis Xn theology is merely moon-
shine, that is "a show without sub-
stance or reality," the Xn theologian
becomes as one beating the air, &
Xty itself must be relegated to a
place among the many human
attempts to find God" (1483)

"The dependence of Xn theology up-
on the substantial correctness
of our Gospel records is a fact
clearly enough perceived by the
enemies of Xty. Hence the persist-
ent attempts that are made by
foes without & foes within upon
the credibility of the Gospel records,"
(1484)

He also says: "Theology is the
thought side of religion, & religion

is the fact side of theology": (480)

Geo P. Fisher says: "Theology has facts of its own which the Sciences are as much bound to respect as ^{it respects} the facts of other science".

History of Da Soc. 1896 p. 19.

Th. Huxley, in the Nineteenth Century Vol 7. 1877: "If any one is able to make good his assertion that his theology rests upon valid evidence & sound reasoning, then it appears to me that such theology must take its place as a part of science".

The Nineteenth Century began in that year, largely do carry on the war of science & theology; & in that first year appeared his challenge by Huxley which many theologians have answered with admirable success. The whole department of Apologetics has attempted that answer from the days of Origen to the present year; & tho' very unequal in its results, has so often succeeded, that only dense ignorance of the work well done has prevented any sceptic or man of science from recognizing the rights of theology to full fellowship with all other sciences, while like every science always open to improvement.

Shields does not quote this ~~science~~
challenge of Huxley, but in that
same year of 1877 publ'd the first
volume of a treatise designed to show
how such a challenge can best
be met, & show it he does, none
completely than was ever done be-
fore or since.

But theologians have so often &
deeply injured their own cause
by attaching as much finality
to their interpretations as to
their data, that they have alienated
the interest of men in other sciences
until theology has become com-
pletely disfellowshipped from the
circle of science, & is the Cinderella
of philosophy.

I believe that in Princeton Drs Patton
& Warfield came fully to acknowl-
edge that the first claim theology
should make in its interest as a
science is not a claim to infal-
libility & peculiar sanctity,
nor even, at the outset, should
any assumption be pressed
of a supernatural inspiration
for its record of facts; but
the claim to present an authentic
history of actual events well at-
tested. I want the history, &
all else follows. Theology like

every science, is a fallible interpretation of its own data, But if the record is authentic of the experience on which it is based, if the experience is sufficiently attested, then beyond question a theology is implicated in the experienced facts. Of these facts the central & pivotal fact, on which all the rest turns, is the fact of Christ, in whom "God became man to reconcile man to God." (Schweizer)

once admit this fact, & not only theology but the whole world-order must be seen as centered here; as Pascal must have recognized when he said: "Who knows not Christ, knows not the order of the world, knows not himself". Had Pascal himself pre eminent in science, did his best work in science after it had pleased God to reveal his Son in Pascal. For this see the notable article on Pascal in the Biblical Review that I have previously mentioned, I will send date when I find it.

our whole conception of world order must be governed by the fact of Christ, & ~~every~~ the whole circle of science is affected by it. In Shields F. 202-3 Prof Taylor Lewis in the Vedder lectures on Nature & the Scripture, has dwelt with unwavering philosophic faith upon the majesty & glory of God in the Bible as fully solving all the problems which modern science has raised, without being able to answer".

This bk by Taylor Lewis I have not read, but all of his writings that I have read are to the same effect; & no American scholar ever more fruitfully combined the Greek & Hebrew culture. The first (I suppose) has clearly indicated for us the Bible's own doctrine of evolution in its aeonic constitution of the universe; followed up by Edward Beecher, as I think I have mentioned before.

As the aesthetic order of the world follows the phenomenal order, & shows that to be a unitary system, imply-

Redemption is rooted in the very nature of God" and demands his self-sacrifice in our behalf. Let the Golden Passional.

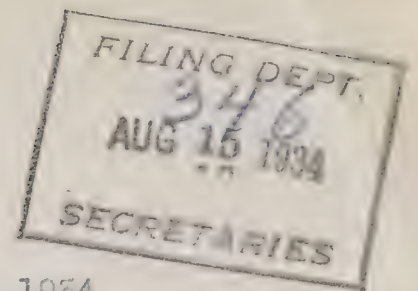
ing a unitary source, so Pythagoras said that all plurality begins in unity, & God is Number one. As the dynamic order is implied in the aesthetic & phenomenal - which Comte refused to admit, & Spencer recognized; so the rational order shows that Eternal Power to be rational; & as the Moral order is inseparable from the rational, & abundantly evidenced in its own right, we know the Eternal Power is both rational & moral, hence a godhead, & personal. Then since all of these orders conspire in one universe, & have their source in one Eternal Being, self-determined, self-conscious, self-complete, we know that Absolute Being is all its attributes, whatever they may be, is self-consistent & free from all defect, as an absolute & perfect personality - in respect of space & time & power, of beauty, knowledge & goodness.

Hence as day follows night we know that the religious order follows the moral order; as the dynamic & aesthetic orders can be completed only in the rational,

& the rational in the moral, so the
moral order can only be complet-
ed in the religious; whereupon
the whole of Christianity is wrapped
up in the moral & self-evident prin-
ciple of Noblesse oblige.

A moral Absolute or morally
perfect Being, must if he has
moral creatures, after the manner of
his own Spirit, of his own rati-
onal & moral nature, both
bring them into being, & communi-
cate with them, in a manner befit-
ting his own dignity & goodness
& their need. Hence the initial cre-
ation of man in the image of God,
& in the foreseen event of his moral
lapse, the incarnation of God
in the image ^{of man's} to exemplify in
man's behalf the whole measure
of self-sacrifice, in which the uni-
versal consciousness of man
recognizes the moral ideal of ob-
ligation. Schelling says "the great
idea of Xty is God incarnate in man"
I think the quotation is wrong - thus
Schelling said, incarnate as man,
may say why later.

Cordially yrs
Henry Wm Rankin



August 14, 1934
(Dictated August 9)

Mr. Henry W. Rankin,
19 Kickok Place,
Burlington, Vermont

My dear Mr. Rankin:

It was a pleasure to get your letter of August first. I only wish I had time to do all the reading which these letters of yours suggest but I have no time to give to the great libraries but can only work on my own books.

I am leaving tonight for seven or eight days of summer conferences and am taking along the first two volumes of Harnack's "History of Dogma" to read. I am afraid it will take me some time to get through the seven volumes. Sometime ago I started on MacMaster's "History of the People of the United States" and have still a long distance to go before getting through his ten or eleven big volumes.

I was at the General Conference at Northfield last Thursday evening and Friday morning and was glad to see so good an attendance and to see Paul presiding so acceptably at the meetings. He and Elliott were working together very happily and Paul spoke of his great satisfaction with the present situation.

I was glad to see the picture of your infant ward, the daughter of the Episcopal rector. If that was his picture with the dear little girl he seems to be rather a venerable father.

With kind regard,

Very cordially yours,

WHS:B

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December 15, 1934

Mr Henry W. Rankin
Burlington, Vermont

My dear Mr Rankin:

As I was reading last evening a little leaflet which our Board has just issued entitled "Yenching University Goes to the Country" I came on a mention of Dr. Yanei Kua, in which I knew you would be interested. I enclose accordingly a copy of this leaflet. You will find the reference on Page 8.

I have just corrected the proofs of the address at the service in memory of Elliott at Mount Hermon, a copy of which you will receive in due time. The tragedy is still as deep a mystery as ever. I can only understand it as part of that unceasing struggle between the forces of evil and the law of God which had its highest and divine expression in the death of our Lord.

I trust you may have a happy and peaceful Christmas time.

With warm regards, I am,

Your sincere friend,

January 23, 1935

All this was tabled out to Ernest and a note just received from Mrs. Dudgeon reports that she has a cablegram from Ernest stating that he was sailing from India on January 10th and that he was expecting to arrive in New York on the Aquitania January 28th.

We have asked Mrs. Dudgeon whether she needed any money and she replies that nothing is necessary - that Mrs. Janvier had ample funds of her own and that Mr. Rankin in Newark, I believe, has sent whatever might be needed.

Mrs. Dudgeon's address in Ames is - 2903 Wood Street, I assume that Ernest and Alma will be going out there immediately on their arrival. I shall hope to see them here and will ask them to keep you fully informed.

With warm regard,

Very cordially yours,

WHS:B

Contingency of my matters
last years, that I built a
house in Northf^d, when a
second breakdown in health
disabled me from any summa-
rative work, forced me to sell
out at a very great loss, & to
leave Northf^d for a Sanitarium
in Bklyn where by two opera-
tions I barely escaped with
my life, & spent long years, using
up what remained of my proper-
ty at that time, just to meet the
most necessary expenses. By
the aid of friends I was enabled
to return to Northf^d & reside
there & in Swanton until a third
breakdown sent me to a Sanitarium
in Burlington, all my joints were
racked with arthritis, reaching from
head to foot. Just before this last
collapse a little property by in-
heritance reached me - enough
for immediate needs.

But I needed all
that did me befall
of Sagraw, last year,
to lay me low
Himself ^{and make me} my ample gain.

if I had begun as early as Elliot
to remember my Creator in the
days of my youth, everything wd
have been different for me.

But I see the hand of God in most
of it, & by his grace I am younger
to day on the inside, than with-
out that grace I was at 21.

I never was more eager to get
busy, & never saw so plainly
what I might be doing if al-
lowed; & my captivity may
yet be turned back to declare
that Name that is above every
name. How different the life
& destiny of your son - both
of us sons of godly parents;
& yet in the same hands of God
is the soul of every living thing
& the breath of all mankind.

In a different way the ~~forces~~ ^{forces} are
been forces of evil have been
busy with both of us, to keep us
out of that royal service in which
we should both have been always
engaged. And the more I penetrate
this dark fact so much the more
I want a few years more of strength
& grace in which to expose it & op-
pose it to the utmost.

I made considerable study of this factor in world-order or disorder, when editing that bk by Dr Nevins on the Devil's work, — a book that might easily be made twice as effective in a new edn, with the available evidence of recent years. But nothing is more obvious at the present time than the complete organization of these evil forces in the wave of militant & defiant atheism sweeping over the whole world today, including everywhere institutions of the higher learning.

[Students of prophecy differ among themselves almost as much as the advocates of cosmic evolution. Most of them are perfectly sure that their own exegesis is right & all opposed to it wrong. Most of them forget the words of Paul in 1 Cor 8: 2-3. I once quoted these in a letter to Elliott, who told me he wd make a sermon on them. But among students of prophecy I think that one as nearly right as any is A. C. Gaebel in of 456 Fourth St. He has recently published

two books of no small significance on The Conflict of the Ages, & on World Prospects.

The first of these I have ordered sent you, & shall also send it to Dr Hocking, to whom I have already sent a copy of the tribute to Elliot received before the copy you sent me arrived. For all his doubts, & the naturalism grounded in evolution, he is truly anxious to find some reasonable grounds for believing in God (as also was David Hume). The Conflict of Ages, beginning with Chapter V, is largely an intimate history of the rise & spread of modern atheism, with its effects in morals, economics & government. The first four chapters are a theological interpretation Hocking will not like. I wd advise any reader to begin with ch. V, & when the bk is read there, then go back to ch I & read the interpretation, which then

Will not seem so unreasonable
as otherwise to many it would.

But perhaps the most dreadful
book I have ever read is one
called Crucifying Christ in Our
Colleges By Dan Gilbert, publ'd
in San Diego Cal. by The Dan-
ielle Publishers, paper covers
, 75 cl. 1.00. This is prepared
by Gilbert - who now appears
to be a journalist - but is re-
cently a ~~student~~ university stu-
dent, with the collaboration
of other such students - all
of them Christian men - in
as many different state
universities. It sets forth
with ample corroborations
the frightful demoraliza-
tion in state universities,
& the large number of ^{student} atheists
& political anarchists, whose
minds have been corrupted
by teachers who insist that
there is no God & no soul.

that the largest amount of self gratification is the only end of life, & by whatever means; that all property is robbery; that marriage is a type & critical form of tyranny; that free love is the only natural & ~~social~~ rational relation of the sexes; & that this is practised ad lib. in these Universities, where more lives are ruined & more criminals made, than by any other antisocial & anti-religious agency.

The book is pretty well written, & so backed up by living portraits of ruined men & women, & by large quotations from the lectures & advice of teachers now employed, & the text books & reference reading required, that I believe the volume, however as it is, should be read

by every College President, &
Others interested in the welfare
of students. The many textbooks
& authors are named that in-
culcate these damnable doctrine
in geology, biology, zoology
psychology, sociology & ethics
in all of which theories & Chri-
tianity are treated with con-
tempt. The theory of evolution
underlies the whole of this teach-
ing & influence, which theory,
consistently applied to natural
& human history, makes all
events & all phenomena a ne-
cessitated product of natural
antecedents, from which all
initiative from God or man is
excluded, & natural development
is the exclusive method of
world-order.

Tell John Matt & some others
about this book. The forces
are visibly at work to wreck
our entire Civilization.

Cordially yours

Henry W. Rankin

FILING NO. 346
SECRETARIES

Mr. Henry W. Jenkins,
Fairfax, Vermont.

It was a great comfort to Mrs. Under and me to get your letter of January 21st with regard to the report of the Memorial Service and to have the letter from Elliott to you written only a month before his death. I have made a copy of this and am returning the letter as you requested.

You will have heard of the negative result of the long judicial inquest held in Greenfield in December. Sometime surely God will bring to light the door of this dark deed, the mystery of which is to us so inexplicable.

Elliott appreciated very much some of your letters to me which I shared with him. I am only sorry that he had no opportunity for a long talk with you about the history and traditions of the Schools.

With kind regard,

Very cordially yours,

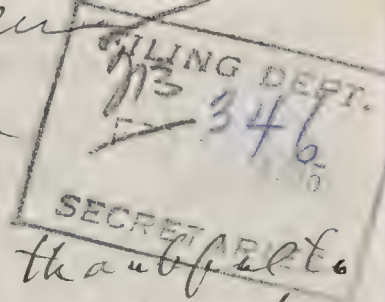
RLB:B

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Thank you very much for your further letter of January 21st and the commendation of Dr. Gaebelein's book. I shall report to him and you how well he is doing.

Henry Kupper
Fairfax Va

Jan 31. 1935



Dear Sir: I am thankful to get the information you send me regarding my sister's services & her son.

After Elliott's experience in Northford, before going to Kernova, you can understand perfectly why I should ever have written to the Trustees such a letter as I wrote in 1925. Everything that has happened since then has corroborated, & as I believe, vindicated my action in writing that letter. The flagrant & habitual injustice of which I then complained, as an old friend & former trustee of the schools, reached its climax in Elliott's years in Northford. I had spent in Northford the whole of my "sabbatical" last year there without learning from him until three months before its end, of his resignation the previous October

I had known him well from his first arrival to teach at Hermon, but saw him only occasionally & briefly during that year; & he had told of his resignation to very few. It was not generally known till after he spoke of it to me. Knowing him better than most others did, knowing his splendid equipment, service, character & influence in both schools; & that at the Seminary his hold on the confidence & affection of both the students then in attendance, & the alumni who had attended in his 14 years as Principal, & of all the best members of the Faculty — ~~I was exceedingly shocked & grieved~~ was quite equal to that of his predecessor Miss Hall; believing too that his resources of initiative, so strongly marked in the betterment of Mt Hermon, exceeded those of Miss Hall, I was exceedingly shocked & grieved. But on asking his reasons, all I could get from him until after Commencement was that his relations with the Home-stead had become so strained

~~that~~ he could not longer remain
with self respect. After Com-
mencement he told me the details,
but that brief answer was all I
needed to make me write the letter,
I had been intimately acquainted
with the traditions of the schools
& close to all the Principals of both
schools. I had also known the
Chief offender from his 12th year,
while his mother lived he acted
well, & self importance did not
gain the upper hand. But I knew
how meanly he had always treat-
ed his own brother as the know-
nothing kid; & how painful to
Miss Hall his prevailing attitude
to her was, & how jealous he was
of anyone connected with the
work who seemed in any way
to outshine himself; how cynical
~~his~~ were his frequent comments
on persons better than himself; &
how with all his attractive
qualities which he possessed,
& his business efficiency in
the school finances, & his excel-
lence as Chairman of the Board
& the Conventions, he nevertheless
was unfitted to handle educational
problems & unfit to bear rule over
his peers.

This I told him to his face, after he had called me to account for writing that letter, accusing me of malice & falsehood & ignorance & arrogance; & even of stirring up yellow journals to publish scandalous reports of the school that I ^{had} not seen & knew nothing of. I had never had the least friction with him before this, & had defended him on several occasions from outside attack in his own hometown - where he had made himself extremely disliked. I had served his interests in many ways unsuspected by himself, & had never spoken of him to others in any way to discredit his character or official relation to the work.

But I would have questioned him & cross-examined personally before writing the Trustees had I not known he would resent all that I said, & head off the Board from a just taxation to my testimony in the premises. Neither did Mr. Dickerson ever do or say anything to discredit his official character prior to his exposure & little & guardedly since then. So loyal was he to the man who drove him out that he even refused to

read that fatal letter until af-
 ter his official connection with
 the work had ceased. Not until
 then did I learn from Paul's own
 letter to Dickerson, written before
 the latter assumed office, how Paul
 had been forced by his brother to re-
 sist official connection with the
 work; tho' I did know, that Will
 & his wife so strongly objected to
 Paul's marriage, that he & his wife
 were shamefully treated, & his wife
 made to feel that the family was all
 opposed to her, & she had no friends
 left in town - which was not quite the
 case. She was a fine girl at school
 recommended to Mrs. J. M. by Miss
 Hall as the most suitable compani-
 on during Mrs. M's last years of ill-
 health. But she brought no social
 distinction into the family; & Mrs.
 W. R. used to say that Paul had mar-
 ried his mother's nurse, & practi-
 cally scrubbed her. Then too I first
 learned how Paul who had been
 Dickerson's pupil, & held him in warm
 regard had written him three warning
 letters, predicting like a Hebrew pro-

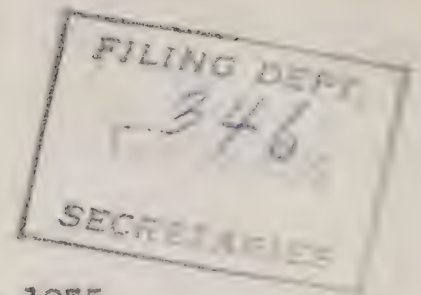
phot that Hoover' or later Mr D,
wd be forced to resign to save
his self respect. Dr R. himself
told me that Miss Hall had offered
to resign, & he had refused it;
evidently not wishing to face the
odium that her unexplained re-
tirement wd bring. Later I was
told that Elliott had offered to
resign, & the Board refused it.

If the Board had known Mr D,
as well as they did Elliott, he
wd never have left Northfield
unless disabled; & if the Board
had ^{officially} asked him to answer for
himself the accusations they had
listened to, he would have clear-
ed himself absolutely, but could
not have done so without in-
criminating the real offender,
who had repeatedly overruled
ways & means of school better-
ment that Mr D. proposed.
Had Mr D. been an ex officio
member of the Board, as every
Principal after testing ought to
be, his methods & aims would

have been not only understood,
but effectively aided, or at least
guided by the collective vote of
the Trustees. No more faithful,
unselfish & efficient teacher or
executive than Mr. D. has either
North's School ever had. With a
free hand, subject only to the whole
Board, & not to the sole judgment
of one man, however wise that
man might be, Mr. D. has
would have won the highest
respect & admiration of the
Trustees & all friends of the work,
unless regarded by some one
person as a rival - which was
the actual case. For W. R. knew
well that the girls & teachers lis-
tened to D. more wil-
lingly than to himself; only those few
objecting who had merited some
disapproval. With new arrivals
W. R. was always popular, & with
a few specially favored girls or teach-
ers. But the longer students or teach-
ers remained in the school the
less they liked him, & so little did
they wish to hear him preach, tho'

he after preached well, that so a
whole Senior class waited on
Mr D, begging to be excused from
attendance, when the pulpit was
to be occupied by W.R. After our
good sermon he asked Mr D. how
he liked it. Very well, said Mr
D. when I first read in my Pea-
body's book. O! did you ever read
that sermon? Of course, that Senior
class was not excused. But few
preachers from abroad at the vesper
service held the interest of the girls
so closely as ^{did} the homely every day
Chapel talks. & simple heartfelt prayers
of Mr D. who always took time to pre-
pare himself for that brief daily ser-
vice to make it the heart of the day.
I who was deeply concerned for the
spiritual welfare & future of students
& teachers. Any man who has done for
both schools all that he has done, & wd
have done so much more with opportu-
nity given, who has loved the work so truly
for so many years, ought to have an of-
ficial relation with North'd parishes
It is his due, & his exclusion wrongs
the work as well as the man.

Yrs Condially Henry Wm Rankin



February 14, 1935
(Dict. Feb. 13)

Mr. Henry Rankin,
Fairfax,
Vermont.

My dear Mr. Rankin:

Your good letter of January 31 has been received with its warm testimony to Mr. Dickerson and what he meant to the Schools. I presume that you have written to Mr. Fry in the same vein. If not, I should be glad to send on to him this letter of yours.

I reported to Dr. Gaebelin what you said about his book. He is very much pleased with what you wrote. He took occasion in his letter to say that he has no sympathy with the ultra-Fundamentalists who are disrupting the churches. In his letter he refers to another book of his entitled "World Prospects." I judge that he has dealt with the British-Israel theory.

I am sending you under separate cover a criticism by Henry P. Van Dusen of John Dewey's Terry Lectures and must say that I have not a little sympathy with Dewey's theory of the concept of religion as too vague and meaningless. How can Atheistic Buddhism, Monotheistic Mohammedanism, Polytheistic Hinduism all be called "religion?" Whatever is common to three systems like this is so little that it could hardly be used as a term of any significance. Is it not true that religion is simply a human phenomenon, the attempt of the human mind to find answers to the ultimate questions of life? Christianity is not a religion in this sense. It is interesting to note that the word "religion" occurs nowhere in the Gospels and only five times in the Epistles and never there in a sense that is equivalent to the fulness of the gift of God in Christ.

With kind regard -

Very cordially yours,

RES:AMW

R. E. Spear ^{Henry Raymond} Pacific

FEB 19 1935

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SECRET

Dear Mr. Spear

More than a year ago I wrote Mr Fry about Dickerson, giving twelve reasons that seemed to me to warrant & require his membership in the Norths Board; I asked him to share this letter with yourself & Elliott. Of course, a writing is a somewhat presumptuous thing for me to do; tho' impelled, as from the beginning in this matter of the schools, by the interest of common justice, & my intimate acquaintance with their conditions up to the year 1925. My letter reached Mr Fry's office during his illness, when his secretary told me that he was not allowed to handle correspondence. I don't remember that he even saw that letter, & he may not have seen it. Probably did not if he did not read it to you. In that case perhaps you might do well to send

him what I have just written you.
It may be that some members of the
Board may object to Mr D's election.

Those active in the investigations
made of his administration, may
feel embarrassed by his having him
on the Board - even if now they
believe a mistake was made. In
any case he was practically
condemned without a hearing,
& no acknowledgment of error has
been given to him. Mr Fry told
me what was done about a pen-
sion, & W.K.'s part in it. His own
assets had greatly fallen off
with the fiscal crisis, a pension
was the least the schools could
do for him. No fiscal equivalent
can ever be offered for the kind
of service he gave all of 35 years
- a life work of very high intellectual
& moral value. No real fault was
ever found with it until these con-
temptible charges were raised by
W.R. which Mr D. had no opportu-
nity to explain or refute, as he was
& is well able to do.

If I had not told W.R. to his face
that he had made living in North-

It is allowable for both his own
brother & Mrs. Salmon that
for Miss Hall, perhaps no at-
tempt at reconciliation would
have followed. W.C. was given
seven years more of life to write
the new biography, & to repent of sins,
& was repenting no doubt he
did, not all that was due.

Before writing you of Dr. Gaebe-
lein, I had ordered a copy
of his Conflict sent to you, which
perhaps you did not get. I
had read this & the other before
World Prospects, & thought that if
you saw the first you might want
to read both. There is some
loose writing in both vols. some
hasty judgment of men taken at
second hand, & some over confi-
dent ezegetics. But both show
a very close study both of Scripture
& of recent history, & in the main
I think his interpretation correct.
His explanation of the Anglo-Israel
theory is adequate - nothing needs
to be added. His account in

the Conflict of the rise & spread of
the defiant atheism now sweep-
ing over the world is terrible history
- whatever the outcome, & explains
much in our present conditions.

I am grateful to get the pamphlet on
John Dewey. I have never had
opportunity to tackle his books, but
have gathered from diverse sources
that the foremost American philoso-
pher is an atheist - made that, as
many highly trained minds in
the last seventy years have been -
by the influence of Darwin, Spencer,
Wapley & Giddell. Those men sowed
the wind & we are getting the whirlwind.
They were all brought up in Christian
homes, & all repudiated not only
Xty but theism on becoming convinced
that man was not created in
the image of God, but the image of a
beast. I have read no more dread-
ful indictment of that theory than the
Chapter on Darwin The Destroyer, in
the admirable & most appreciative bio-
graphy of Darwin by Samuel Bradford,
written immediately after his Maddy.

At the age of 16 Bradford read Darwin, & became an agnostic for life. But as lineal descendant of Governor Bradford of Plymouth Rock, with all the Pilgrim traditions in his blood, & Bible training in his early years, agnosticism made him very unhappy, & proved the bane of his life. Bradford was versed in the best literature of Greece & Rome, & half a dozen modern languages. He was exceptionally well acquainted with American history, & the literary history of Europe. He knew well the disastrous influence on religion of the great modern dogma in, by many leading minds of Europe & their country; & in that chapter of his Darwin he faithfully depicts & specifies the religious consequences of that theory which I regard as the most deadly delusion of the modern mind. Bradford's Moody & Darwin should be read together. In those books the author has put more of his own life, than in all the others; & his recently published Journal, & Letters, especially the

Journal abound in passages
sounding like the wail of a lost soul,
— as did all the verse & prose of
Edgar Allan Poe, & some others since
Poe. Bradford was haunted by
the perpetual consciousness of
an absent God, & his need of God,
& his persistent doubts as to
whether there were a God — if in-
deed this theory is true that reduces
all events, all phenomena, physical
& mental to a necessitated natural
development. The theory demands
unbroken continuity of natural
development from exclusively natu-
ral antecedents to exclusively natu-
ral results, & when consistently
applied to natural history & human
history excludes all freedom of
either God or man to initiate any
~~new~~ conditions which are not
a genetically necessitated product
of the old.

This theory has never been em-
pirically established, & the farther
research goes the more hopeless the
prospect of empirical substantia-
tion. The champions are fast win-
dering their own thesis by (1) Mutual

Contradictions (2) fatal concessions,
(3) new discoveries incompatible
with the doctrine save by wildest
conjecture. Every argument
used in its support has been dis-
credited by men who themselves
still cling to the theory. What one
Evolutionist thinks a support, his
neighbor thinks an obstacle. The
six or eight recognized lines of
reasoning in support have all
been discredited in advance by
the early opponents of Darwin's
— men of the highest rank in science,
& are now thrown into confusion
by leading evolutionists who con-
tradict each other. The new
science of genetics — experimen-
tal biology — from which great
help to the theory was expected —
has only proved a boomerang,
like a mine of dynamite far
its explosion. The doom of the
whole doctrine was sounded
in 1914 at Melbourne by Bateson,
British leader of genetics, in his
address as Pres. of Brit. Assn.

All of his books & subsequent addresses, & his biography only emphasize the fact that no natural antecedents are found for any fundamental types of life, tho' every such type has a maximum range of variation never transcending the type; that most observed variation is by loss & not gain, & that all variation left to itself tends to return to the type.

If this is the case in biology, how much evidence favorable to the theory can be found in the inorganic sciences? The nebular hypothesis has been replaced by new conjectures. Neither physics nor chemistry prove anything for evolution, & Boddy, the great radiologist of London, scorns the supposition that they do. And now that revolutionary changes have within 30 years occurred in the ~~more~~ fundamental conceptions of the more exact sciences of astronomy, physics & chemistry, what must follow in the inexact sciences of geology, biology, psychology, & sociology, least exact of any!

The theory of evolution in contemporary science is a conception of the world's order as one whole, which as presented

by Herbert Spencer has provoked
 by way of consequence or reac-
 tion most of the Constructive
 philosophy that in Britain & this
 country the last seventy years
 have produced. There were al-
 ways men of philosophic learning
 & insight in Great Britain before
 Spencer. But until Spencer "He alone
 of British thinkers has organized a
 system of philosophy", said George
 Henry Lewes - & this at the time was true.
 Since Spencer & in reaction began the
 neo-Hegelian movement of Green, the
 Cairns & others in England & in
 this country by Wm. H. Harris, whose
 Journal of Speculative Philosophy
 1867-1888 was first of the kind in
 the English language, followed since
 by many others. Gordon P. Bowne & Lad,
 Whilton Lodge, John Fiske revamped
 Spencer in more readable form, with
 improvements. ~~But~~ the Monistic &
 Thirte's philo of England & America
 since Spencer has mostly been pro-
 voked by him, but I suppose that Dewey
 has more closely followed Spencer
 than other American writers in philo.

One of Dewey's earliest essays in
print is one on Spenser that I have
seen. And yet John Dewey was
trained at the University of Ct, under
the best philosophical traditions
possessed by any college in this land -
traditions beginning with President
Jos Marsh, whose edn of Coleridge's
Aids to Reflection in 1829, doubled
the value of the original text, broke
up some inaccuracies of the old
Scottish School of Reid, & introduced
a new breath of life into both
philosophy & theology of New England.
The Life & Remains of Jos Marsh in
a funeral looking volume (1843)
was in the libraries of many min-
isters & college teachers from its
issue to the civil war & later. Marsh
was succeeded at the University,
in Burlington by Joseph & Henry
Turrey, of whom, I think, Henry must
have been Dewey's teacher, & an
admirable teacher at that, a most
Christian man, & author of a valuable
bk on Leibniz.

By John Fiske, Edwd Youmans & their
helpers the doctrine of evolution was

in this country rapidly spread by intensive propaganda, strongly appealing to the naturalistic bias of young men, until now most writers in natural science & human history in books or encyclopedias, make it their major premise & interpret by it the whole universe. On this theory all modernistic theology is now based, only destined to some confusion once the deception is found out — as now it is fast getting to be.

This kind of theology has no better exponent than Otto Pfleiderer, who in his essay on Evolution & Theology had the candor to make this honest statement of the only alternative before us:

"There is only one choice; either the evolutionary mode of thought is right, in which case it must be our form in all fields of investigation; in history, then, as well as in nature; or it is wrong, in which case the views of nature acquired by means of it are not justified, & we have no right to prefer them to the traditions of faith."

I have his book here with me, & quote
directly from it. Well, that modern Paganism is palpably
& conspicuously wrong; & the
total failure to prove it, which
can be found in fatal admissions
made by Darwin & Huxley, in their
own books, is now acknowledged
in high quarters of science; & all
the literature & theology based upon
it will soon fall like the well
known house of Cards, & then
where will land the Ministers
& Bible teachers who, with uncer-
tain credulity have swallowed it?
There are more fables in science
than can be found in Scripture,
while those who first make a
fable of Adam soon make a fable
of Christ.

The modern world is rejecting not
only Christianity but Theism, & that
Universal revelation in common
nature & the mind of man seen by
the deists & Voltaire & Lou Paine, by
Kant & Emerson & even by David
Hume. Altho individual theists are
scattered among the pagans only three
theistic religions have prevailed on
earth in the last 4000 years —

4
those of the Hebrews, Christians
& Mohammedans. All three
being directly connected with
that event & miraculous self
revelation of God communicated
to the first patriarchs & to the
Hebrews after Abraham. Nothing
short of an event revelation
ever did or can today save
the world of man from utter
ruin & that moral corruption
which from the beginning of his-
tory has wrecked nations after
nation & covered all continents
with memorials for archaeology.
Solely by means of such a reve-
lation has the knowledge of
God been kept alive among men
while all the so called Natural
Religion is but the remains of
a Primitive Revelation.

In 1839 at the University of Ber-
mont, Gayles Lewis pronounced
a discourse on this theme that
should be republished in the
most available & popular form
as never more needed than now.

But even in two vols of Gifford
Lectures, H. E. Taylor of Edinburgh
University has splendidly defend-
ed the moral necessity of an
overt & miraculous revela-
tion to make effective any high
ideal of Morals. He calls the
books The Faith of a Moralist.
He is the highest British authority
at the present time Plato, & his
books on Socrates, Plato & other
Greek thinkers, are delightful
reading as I have proved.

While something of a modernist
himself, & something of an Anglo
Catholic, he has a well balanced
Christian mind, & is an invaluable
aid to reflection in these
godless & distracted days.

Emerson was the modernist at
his golden best, & most who
come after him are tip-jam-bits.
His own unambiguous position
is stated in his Sovereignty of
Ethics: "The first position I make
is that natural religion supplies

still all the facts which are dis-
guised under the dogma of popular
creeds". But there was in him
a deep affinity with the old creeds
lacking in most men of his
school; his testimony to the
reality of the living God ought
to be gathered from his total
output for effective use today.
He should have read that pam-
phlet of Tagler Lewis than
whom I suppose no American
scholar ever so fruitfully
combined the Greek & Hebrew
Cultures.

The reality of a spiritual world
ordinarily unseen, yet phenom-
enally manifested from time
to time in many ways - a
world in close & influential
proximity to the world of sense.
- This has always been believed
by all races of mankind. I
think that religion is the total re-
action of man's mind - a reac-
tion intellectual & moral, to its
recognition of that spiritual reality

Whether strictly theistic, polytheistic or demonic.
All about us is that Unseen spiritual environment, both good & bad; & all history is the arena of a war carried on between the powers of good & evil for the soul of man.
The whole world-order can be recognized on its different levels as Phenomenal, hence Dynamic, Aesthetic, hence Military System, Rational, Moral & Religious.
That which comes last & highest - the Religious Order - presupposes all the others. And as there is but one Universe for Science & religion, we may be sure that when the misunderstandings are removed the properly attested data of each domain will be found in perfect agreement - Complementary, illustrative & corroborative each of the other. To exhibit the rational coordination of these factors in the total order was the main purpose of my revered Master in Philosophy, Shields.
Cordially,
412 Henry W. Rankin

FILING
MAR 3 4 6
SECRET

February 27, 1936

Mr. Henry Rankin,
Fairfax, Vermont.

My dear Mr. Rankin

You will be glad to know that Ernest Janvier's last letter, dated February 13th, reports that his mother is improving. He says - "My mother seems a great deal better by spells and today was one of those spells." He is planning as soon as his mother's condition permits to go to Chicago for a physical examination there by the Board's medical examiner in Chicago.

It was very good to get your letter of February 16th. I read night before last part of the book about the poison which is being poured out in some of our colleges and universities in the psychology and sociology teaching. I wish the writer had documented his book by the page references. One is always a little afraid of these quotations that are not accurately located and oftentimes are torn from their context, but there is evidence enough of the deadly influences that are abroad.

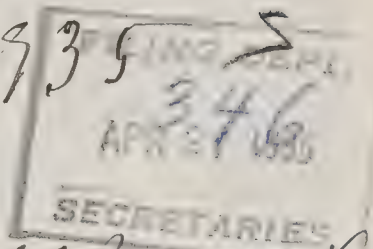
I have not got to Dr' Gaebelain's book yet but am hoping to read it in the near future.

Very cordially yours,

RES:B

Henry Rankin
Fairfax Ct

Feb 28. 1935



Dear Dr. S'peer

I thank you for all news of my sister, Mrs. Fancien. I suppose that recovery never follows naturally such an attack as she has suffered, but it is a great mercy if she is enough improved to recognize her son, & converse with him.

Such a terrible indictment of our colleges as that made in the volume by Dan Gilbert ought certainly to be documented at every point. I suppose the writer to be a young man yet, & a journalist, who has not quite recognized the moral necessity for such ~~such~~ ^{get} denunciation in words. If you would ^{get} John Mott to read it, & to write the author

to that effect, he might double
the importance of another edition.
But lack of documentation is
extremely common. In the
Vol. by Gachelin. There are
words quoted from Drummond
& Fr. H. Spencer that without
such location of source lose
half their value — often all of it.
If when you read them you
should ask Gachelin for some
guarantee that the quotations are
valid, I would like to hear,
for the words, if spoken or written
by these men, are of great weight.
The quotation from Augustine that
I wanted located is almost
the only such in the whole book
unlocated in its source. In that
matter the author, B. J. Coker,
was more careful than com-
mon. Of course we all
find valuable statements
made without location that

We would like to use, if
sure of them; & we are
not always so situated that
we can follow up the sources
for ourselves. That is my
fix just now. I am trying,
in my enforced leisure, to com-
pose a

Primer of Philosophy
For those who think there
is no God
or that he never can
be known.

I have here only an awful
of books, & a few packages
of notes on old readings,
with no access to libraries
for checking up, & nobody
available to help me. But
I have wanted to do this task
since I left college, & have
gathered such material as
my interrupted life permitted.

In these notes the rough sketch of
most I want to say is ready;
but under ordinary conditions
I wd not like to print a statement
that I could not fully check up.
I lack material for perhaps two
chapters out of eight or nine,
→ not for use in the direct argu-
ment, but in answer to the mo-
nistic systems of the last 60
years. I have not even the lists &
titles of books I want to consult,
& might borrow - if I know ly-
actly which they are. I would
like to make such a book so
untechnical & readable that any
intelligent person could under-
stand it with no training in
phil. I am certain such a
bk might be made, with no use
of premises not universally
admitted. My paper is nearly all
expressed in the 39th psalm, & it does seem
as if God wd gladly give me another
chance if I knew exactly what he
wants of me & I would do it. But what
hinders? Here I am within a week of
my 84th anniversary, yet never more
eager to get busy in his service what
hinders? Cordially Yrs H. W. Rankin

Henry Rankin
Fairfax Ct 347-

April 3. 1837

Dear Dr Speen

I am sending you here
for the Mission Library
a mutilated copy of a
very valuable book —
Dr Will Garter's Discourses

As I am likely any day to
enter a Hospital for the
last time, I want this book
in safekeeping. It was
procured for me by Mr
Shoemaker of Wingo — is
that the name? Soon after
Dr Will Garter's death, he sent
it to me in perfectly sound
condition. Later I learned
that another man — Lucas
was that the name — was

Cordially yrs - Henry W. Rankin

preparing what he supposed
to be the first Harmony of
the Gospels in Mandarin,
altho this one by Dr McCuttee
is fully described in the vol,
by Alexander Wylie, called,
I think, Memorials of Mis-
sionaries in China; & had
been made many years earlier
& was, I think, the very first
rendering of the 4 Gospels
in that language. I have no
Memoranda here, & forget date,
but believe it was early
in the 60^s Dr McCuttee
had much official inter-
course with Chinese offi-
cers who all used Mandar-
in, & I think he was the
first American to learn that
language & Script, earlier
than S. Wells Williams or
Dr Martin. He was the

first in here, many enter-
prises in China, & he made
good in everything that he
undertook. But my memory
has lost many details & my
documents are not at hand
Mr Lucas was told I had
this bk, & wanted to see it,
so I sent it to him expres-
sing the wish that he would
return it soon with his
own written estimate.

As a pioneer effort in Man-
darin it was doubtless not
so perfect as what could
be made later, but like
the Morrison Bible & Dic-
tionary, it prepared the
way for all that followed.
Mr Lucas, if that is his name,
kept this volume more
than a year - & as I re-
member, two or three years,
& returned it as you find

it without a word of ac-
knowledgment or explanation,
& without his estimate. I
think he must have made con-
siderable use of it in his
own translation; & I wish
I were one in China, compe-
tent to compare the two books.
I will give \$10. to any man
in China who will find me
a sound copy of this book.
In this copy the title page is
torn, & Dr. Carter's name
nearly or quite illegible.
Please show it to some man
able to read it, look up the
account in Wylie's volume
& place it among the treasures
of the Mission Library. If
a sound copy is found I shall
be glad to put that in the
Library, & if two copies are
found, one might go to the
Bible Society. I expect to en-
ter a Hospital - perhaps for the
last time; but will tell you when

where - perhaps New York Presby. office

SECRETARY DEPT.
341
APR 20 1935
SECRETARIES

April 24, 1935
(Dictated April 22)

Mr. Henry W. Benkin
Fairfax, Vermont

My dear Mr. Benkin:

I have been away in the west for a few days and only received your letter of April 3rd, which came April 12th, when I returned this morning. I am very sorry to hear of the necessity of your going to the hospital and trust that you may get relief there and be able to go on for many a year yet to come.

The copy of Dr. McCartee's Diatessaron has been received and I am referring it with your letter to Dr. Courtenay H. Fenn, one of our ablest China missionaries, who is now helping us here in the Board rooms, and I will ask him to let you know whether he can think of any way in which a copy of the Diatessaron might be secured.

I cannot identify the Mr. Lucas of whom you speak. Perhaps Dr. Fenn can do so and I will ask him if he will be good enough to supplement this note of mine.

With warm regard,

Very cordially yours,

RES:B

Dictated by Dr. Speer
Signed in his absence

FILED DEPT.
346
APR 24 1935
LIBRARY

April 24, 1935

Mr. Henry W. Rankin,
Fairfax,
Vermont

Dear Mr. Rankin:

Dr. Robert Speer has passed to me your letter to him of April 3, 1935, and has shown me his brief reply, dated April 24th. He has also shown me the copy of Dr. McCartee's Diatessaron, with the request that I examine it, in view of my knowledge of the Chinese language, and write you in supplement of his own letter. The Diatessaron is then to be placed in the Library with a statement regarding it. This I am not at all adverse to doing since I know something of the history of such works in China in comparatively recent years, and am myself the compiler of one.

I had never seen Dr. McCartee's work or heard of its existence. You are doubtless familiar with the distinction between a Diatessaron and a Harmony of the Gospels. The title which Dr. McCartee gave to his work "Fu Yin Ho Ts'an" would not now be regarded, I think, as so appropriate to a Diatessaron as to a Harmony, since the title means "the Four Gospels brought together for examination". My own Diatessaron, first published in 1905, bears the title "Fu Yin Ho I", which means "the Four Gospels interwoven to form one account." My first attempt at anything of the kind was made just before the "Boxer Outbreak" in 1899-1900, but all my work was destroyed by the "Boxers" at the time of the Peking Siege in 1900.

The Rev. Henry Kingman of the American Board Mission in North China had prepared a Harmony of the Gospels in Mandarin, the printing of which at Foochow was completed just before the "Outbreak". The books had been shipped from Foochow, but were never heard of afterward, so that his work also was a total loss. The one whom you have referred to as "Lucas" is undoubtedly, Dr. Henry W. Luce, a friend of mine for many years in North China, who, a few years after the Boxer troubles issued a complete Harmony of the Gospels, which is still published. My own work on the Diatessaron was resumed after my return to China in 1903, and first issued by the North China Tract Society in 1905. It has been reissued in many editions down to the present time, both in its full form and in a slightly condensed form with an Introduction intended especially for Christian Inquirers. My book has been largely used in Christian Schools of all grades.

The chief difference which I notice between Dr. McCartee's work and mine is that he did not attempt such a minute interweaving of the Gospels as I did, apparently contenting himself with combining long passages from the Four Gospels to produce a connected but not absolutely complete story. As my book was intended largely for students, I made selection, not merely of long passages, but also of sentences, phrases, and individual words to make the account as complete as possible.

I shall make inquiry of Dr. Shoemaker and others as to the possibility of securing a more perfect copy of Dr. McCartee's work; but, in the meantime, will place the slightly imperfect copy which you have sent in the Library.

April 24, 1935

I am surprised to note how closely Dr. McCartee's Mandarin corresponds with that with which I worked in North China. There are considerable differences, but his book reads very easily. I have not at hand the various Mandarin translations of the Bible to compare and see whether Dr. McCartee's text was one of these or an independent translation, but rather think that it was an already published version which he used as a basis for his Diatessaron. If I succeed in learning more about it, I will write a statement of the facts to be placed with the little book in our Library.

With cordial regard and best wishes,

Sincerely yours,

CHF:FB

Courtenay H. Fenn

THE DANIELLE PUBLISHERS

Van Dyke Place
SAN DIEGO, CALIFORNIA

Apr 17, 1935.

Mr. Henry W. Rankin,
Fairfax, Vt.

Dear Sir:

Under separate cover, we are sending you a complimentary copy of a little book entitled "Atheism and False Science etc." The book was compiled by An American woman who now resides in France. We think you will find material of value in this book, as we know your interest in the subject with which it deals. We just received some of these books, and thought you might like to have a copy.

Very sincerely yours,

THE DANIELLE PUBLISHERS

by M. Felmsley

April 24, 1935

Mr. Henry N. Rankin,
Fairfax,
Vermont

Dear Mr. Rankin:

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With cordial regard and best wishes,

Sincerely yours,

CHF:FB

Courtenay H. Fenn

2

I wonder why Tom Elder has left Mt Neeman. Was he under any suspicion?

I sent you recently for the Mission Library a copy of Dr Mc Carter's Diaries. The pkge was registered, & I hope it safely reached you - but I know you have your time exceedingly full. I wish I could get at my boxes in Northford to find much material that should go to that library or your files. If I never get back to Northford, Mr Pitt will help you to locate a good deal of material bearing on Dr McCarter, Dr Nevins & my father - all of it invaluable to Mission history. My conditions of health & location have long been such as to forbid my personal attention to this ~~to~~ business - such as I meant to bestow.

My trunks are a number of
Magazine articles publ for me,
& a lot of unfinished ones on
Philosophy & the relations of
Science & religion. Unless
you want them they will make
a good Boufire. Getle that
with Pitt. In 1895 I kept
a brief diary of events - from
school days in it no doubt. This
may help to locate some dates
in the North's enterprise, but
otherwise should be burnt.
My life has been too unworthy &
too much broken to bear in-
spection by any one but my
Maker & Redeemer. He knows
all my foolishness & trans-
gressions & he has known my
soul in adversity; & I am
most glad that he does.

Always living in hope of
a restored life, I have
preserved many letters &
papers that wd help me

bandyke - which he never could afford to gather into books. You know how I am given to writing endless letters - for each of my other went to my pen; & in Aug 1932, I wrote Isaac a longer epistle than I even imposed on you, to outline for him, once for all, my conclusions about the Uni' verse. Of course I could not take a smaller theme.

But you have been so indulgent a reader of my opinions that possibly in the event of my demise you may wish to see what they chiefly are, ~~with~~ ~~mark~~ I his long letter came back to me, & I will mark the pkge for your ultimate disposition. I had a good many letters from Wm James that I have sent to Hocking for the Harvard Librarian; & some other letters that shd go to the families of the ~~wri~~ ~~ters.~~

Cordially yours
Henry W. Rankin.

Hairy ^{W. Rankin}
Fairfax

R. E. Speer

April 24

FILING DEPT.
MAY 21 1935
346
SECRETARIES

WJ

Dear Mr. Speer;

As you may wish to see all of Elliott's letters available I enclose two that I find in my trunk here. I have a few others that can't immediately lay my hands on. These you need not return. I have spent the winter in this village in care of a practical nurse at the house of her mother who teaches school here. The arthritis that crippled all my joints for more than a year is now nearly gone, & con- fingers ends & toes. But old ailments still hang on, & one in particular will probably put me shortly into a hospital, from which I may not come out alive. The prostate gland which has bothered for many years is getting painful, & may need an operation. I am not in condition to

to surprise. I am not afraid to die,
My peace is made, But I have
in mind work enough to fill many
years of health, & hate to leave it
all undone. I have been half
invalid ever since I was 25,
& never accomplished anything
but merely by the way. But I am
in God's hands: let him do with
me as he will. His hands are
good. I shall hope to notify

you again of my whereabouts &
prospects. I expect to enter the
Mary Fletcher Hospital in Burlington
- but not yet sure.

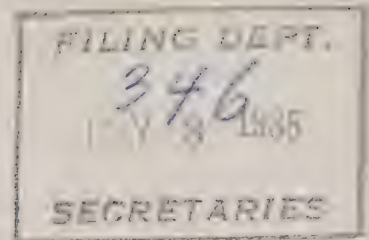
As we have had correspond
ence for some years I venture
to enclose a faded snapshot
made of me in Oct. 1917, at
Northfd. The day was bright &
chilly, so I wore an overcoat,
& was reading on the grass
back of the wayside, when a fair
maid came out with a camera
& took me by surprise.

The early prints were exceedingly
clear, & the best ever made
of me. The picture sent you last
August was made in Swanton,
March 1933, ^{on my} near my 82^d birth-
day (8th) & just about the time
I began to feel the arthritis. I then
weighed about 170, & during that
year at the Sanatorium in Bur-
lington, lost 30 lbs of over-
weight. The child in baby car
riage ~~was~~ is the daughter of the
Episcopal Rector, whom I took
several times a week on her air-
ing. The Rev Hugh Morton was
for sometime an assistant at
Trinity Church, Princeton, where
I used to see him, but never to
know him. He is a very pleasant
man with a delightful wife,
- but an Anglo Catholic, who cele-
brates mass, & wants to be called
father. He is something of a scholar
& has a good library - with learn-
ed books written by members of
that school; but he don't like to
read the contrary evidence.

From 1923-1933 I was a guest at
the house of Herbert Chatter, a local
merchant, who as a school boy,
knew me at Mt Herman. I spent
the winters there, & the summers at
Northford or in Princeton, or stay-
ing at the home of old students.
In Jan 1930, Mr Chatter lost his
wife, who had made that
house very much of a home
for me. I enclose a tribute to
her memory.

The San Diego publishers have
issued a second edn improved
of the bk by Gilbert, & another
described in the note herewith
that you need not return.

This later print repeats some
of Gilbert's material, with much
added. I think that John Matt,
or any man in close touch
with college men would do
well to read both publications.
What they contain is most im-
portant news for this country, & certainly
needs to be well known.



April 14, 1935
(Delayed April 11)

Mr. Henry W. Rankin
Fairfax, Vermont

My dear Mr Rankin:

I have been away in the west for a few days and only received your letter of April 3rd, which came April 12th, when I returned this morning. I am very sorry to hear of the necessity of your going to the hospital and trust that you may get relief there and be able to go on for many a year yet to come.

The copy of Dr. McCartee's Diatessaron has been received and I am referring it with your letter to Dr. Courtenay E. Fenn, one of our ablest China missionaries, who is now helping us here in the Board rooms, and I will ask him to let you know whether he can think of any way in which a copy of the Diatessaron might be secured.

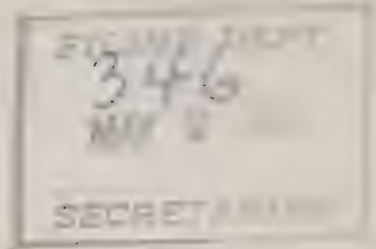
I cannot identify the Mr. Lucas of whom you speak. Perhaps Dr. Fenn can do so and I will ask him if he will be good enough to supplement this note of mine.

With warm regard,

Very cordially yours,

WHSB

Dictated by Dr. Cover
Signed in his absence



April 30, 1935

Mr. H. W. Rankin,
Fairfax,
Vermont

My dear Mr. Rankin:

It was very good of you to write me so fully of Dr. McCartee and his work in China and Japan. When you are able to send in the other papers which you plan to place in our Library, I shall put this letter of yours with it. I shall also hope someday to make a study of the records and of the Diatessaron, but at present am over-loaded with other matters, including the care of a paralyzed wife, and can merely read with interest what you have written.

Cordially yours,

CHF:FB

Courtenay H. Fenn

FILING DEPT.
346
MAY 20 1935
SECRETARIES

May 9, 1935
(Dict. May 7)

Mr. Henry W. Rankin,
Fairfax,
Vermont.

My dear Mr. Rankin:

I was very glad to get your letter of April 24, and I am writing to Mr. Pitt with regard to your instructions. I trust, however, that you are going to come safely out of the hospital in better health and with many years still ahead for the fruitful work that you can do with your pen. Please be sure to have some friend in the hospital let us know how the operation goes, and I trust that it may be only encouraging word that we shall receive.

With warm regard -

Very cordially yours,

RES:AMW

FILING DEPT.

346
MAY 20 1935

May 9, 1935 SECRETARIES
(Dict. May 7)

Mr. Henry W. Rankin,
Fairfax,
Vermont.

My dear Mr. Rankin:

I was very glad to get your letter of April 24, and I am writing to Mr. Fitt with regard to your instructions. I trust, however, that you are going to come safely out of the hospital in better health and with many years still ahead for the fruitful work that you can do with your pen. Please be sure to have some friend in the hospital let us know how the operation goes, and I trust that it may be only encouraging word that we shall receive.

With warm regard -

Very cordially yours,

RES:AMW

CROSS REFERENCE SHEET

FILE No. 346

SUBJECT

Boxes of papers belonging to
Henry W. Rankin.

SEE

FILE No.

200 Pitt A. P.

FROM

DATE

To

DATE

5/9/35

Fairfax VA

May 10 34935

Dear Mr Pitt, Yesterday I went to Burlington for surgical examination, & find I am to escape, at least for the present, hospital & operation. I was mistaken in supposing the cause of my latest ailment an aggravated condition of the prostate - although that gland has bothered me a long time. I have been ruptured, & have a hernia, which for a week gave me some extreme pain, which now has much subsided. So instead of operations I am doomed to wear a truss, which is like getting into a straight jacket. When I told my nurse the result of this examination she reminded me of some bad falls I had on the ice a few weeks ago, which had quite forgotten. On the iciest day of the year, on a very short walk from this

House to the Post office I fell ~~down~~
three times heavily to the ground
& was some what lame for
several days. One week later
I fell again, & now suppose
this rupture is due to one or
more of those tumbles.
In any case, it is one new ail-
ment added to several old
ones. If I am careful, & move
slowly, I get no bad jars. I may
get on with little pain, & be, for
my age, little worse off than I have
been for some years.

So it's one thing after another,
if the Devil can get me utterly
discouraged, he'll do so, but
hasn't succeeded yet. It does
seem sometimes as if he had
done his best to trip me up
every time I turn a corner,
& ever since I was a little
boy. He has done me a lot of
harm in more ways than one,
but doesn't get his own way
with me altogether. There is a
Devil, I have no doubt of it!

But Great-heart has not forsaken me,
& I have been delivered by the
mercies of God a thousand
times. But this times is like
living in a cage. I may get
added to it, & may not have
to use it all the time, & never
at night. The Devil was very
real to Martin Luther, & even
Faeth wrote to Lavater in 1787
"I am conscious of the fact you
so well describe, that God &
Satan, Heaven & Hell, are stri-
ving for the mastery within me".
This experience led him to write
Faust, introduced by remind-
ers of Job, but no reference to
Eph. 6:10-20. Into my Strong
Focus I make haste.
So, as Daniel Webster said, a
few minutes before the end:
I yet live! My friends won't
have to worry over me very
long - if they do at all. I shall
either be completely made
dead to finish the work that
has always beckoned, or (D)

I shall soon reach the limit, & go back to my Maker who brought me into this world, to try me out & prepare me for another; little enough tho' he could do me here. "The firing pot is for silver, & the furnace for gold, but Jehovah trieth the heart." I'm glad he doesn't leave me wholly unreconciled to his will; tho' I have been a slow learner.

It grieves my nurse rejoins her husband, & I shall doubtless have to go elsewhere, as I have no home I don't know where, but if practicable would like to spend the summer in Northfield, on the Ridge, near my boys, to see my affairs in order in that place. I can now dress myself & walk a mile, & pay my board, & for three months can probably do without a nurse. But man proposes & God disposes,

Cordially yours

Henry W. Rankin

Henry Rankin
Fairfax VA

May 10, 1935

FILED
MAY 10 1935
346
SECRETARIE

Dear Dr. Spear;

I thank you for kind letter
recd. I was examined in
Burlington yesterday & found
a condition different from
what I had supposed.
I knew I had long been bother-
ed by the prostate gland,
getting me up every hour of
the night & when recently I
began to suffer sharp pains,
& ~~an~~ swelling on the lower
abdomen, I supposed it
an aggravated state of that
gland. Instead of this it
proves to be a rupture with
hernia; so I escape the hos-
pital, but am doomed to
wear a truss, which is like
wearing a straight jacket.
The arthritis was straight jacket
it enough for a whole year.

but has so much subsided
that I feel little of it except
in fingers & toes. But if not
anything it's an ailment.
I believe the Devil has tried to
trip me up every time I turn
ed a corner, ever since I
was a little boy, but that he
has hurt me a lot, he has
not the upper hand, the right
man has stood by me to de-
live me. I think the Devil
is as real to me as he was to
Martin Luther, & perhaps to
Goethe - but by Grace I hope
to win out yet.

In ~~1780~~ 1781, Goethe wrote to
Lavater: "I am conscious
of the fact you so well de-
scribe, that God & Satan, Heaven
and Hell, are striving for the
mastery within me."
I wish I had known this par-
sage before getting out the No. 10
book. Emerson says: "Man is
disunited with himself". So says
Paul in Romans 7. But after
Ro. 7 comes Ro. 8.

So I am still in Fairfax, but
suppose I must move soon, &
don't know where to go. I
have no home, & have survived
the friends who might have
wished to care for me - or
most of them. If any remain
what they might wish to do they
can't do.

All that material in my Northf'd
trunk & boxes that I have
destined for your mission
files, may as well go there
now as later, & most of it
Mr. Fitt can probably identify,
but not all of it. I would
like to spend this summer in
Northf'd, to examine my goods
before too late, & arrange for
their distribution. But I am
no longer wanted in Northfield,
& unless asked to come I had
better stay away.

It is so long since I have had
opportunity to go through my boxes
that I forget what is there &
where things are. But besides

the bound vols of my father's Letters
& Journals, & Dr. McCarter's
bound Letters from Japan in his
last ten years, I have a num-
ber of loose letters & documents
bearing on the lives & work of these
two men, & Dr. Nevius - who was
my father's junior colleague & close
friend, & in whose house my
father died in 1863. The first
year of Dr. Nevius in China - or
most of it - was spent at
my father's house in Ningbo.
Just once, on the last visit
of Dr. Nevius in this country,
he visited Northf'd & address-
ed the August Conference. He
also left in my hands to get
pub'd, with additions of bibli-
ography & Index, his volume on
Russia. The most important
reviews of that book, & cham-
pions of its value, were two
or three by Wm James, psychol-
ist, of both editions, & by
Andrew Lang, Anthropologist,
in the London Illustrated News.
There reviews & many others,

with same material I had gathered for future editions are in one of my boxes - I forget which - & possibly more things. All that goes now or soon to the Board, I can borrow. If by a miracle I could ever use it, I wish you or Dr. Jewell might get to North & for a few days, look it all over.

Zweiner writes me his new lectures on the origin of Religion will soon be ready & they will certainly be of great importance. He was most fortunate in getting that Ethnologist of Vienna to Princeton to make an address there - W. Schmidt. His recent vol. in English on the origin of Religion is a splendid piece of work in point of learning method & spirit. No protestant

scholar could be more just
to all parties concerned,
more magnanimous to all
opponents, more free from
partisan bias, so to speak -
Takably Christian in his interest,
yet so strictly scientific in
his method. No reader
would know from this book
that the writer is a Roman Cath-
olic - or might barely surmise
it. His learning is prodigious.
That all the oldest races
called primitive - least
corrupted by civilization -
have a wonderfully clear tra-
dition of the Supreme God, as Ma-
ker of World & man, & alto-
gether good, & of the first human
ancestors, has now for the first
time been scientifically proved
the susceptible of further proof
& elaboration.

Now we need a book that will
gather all the latest evidence
of the same tradition, in the

Civilized races of Africa &
Asia, Egypt, Ethiopia, Babylon,
Persia, India, China, Japan.
A primeval theism in all these
countries is already pretty well
shown, but we need the latest ev-
idence marshalled in a single
volume. What then becomes of
that great modern Dagon, Evo-
lution? It will fall flat be-
fore the ark of the Lord. The
refutation of this deadly mod-
ern delusion has been effect-
ively produced already on
many lines of evidence. But
this line of a panethnic theism
& revelation has yet to be ade-
quately gathered.

Many a man who begins by
making a fable of Adam has
ended by making a fable of
Christ. The Bible has but one
consistent system of cosmology
to which the Hexameron is only
the introduction. This cannot
be said of any other collection
of ancient books composed by many

pens thro fifteen hundred year, Nor
can it be found in any collection
of books by different pens written
in the interest of Modern Science.
But so far empirical evidence
goes today, nothing is easier than
to prove the complete accord of
all the Bible statements read by
the usus loquendi of all the best at
tested facts of natural & human
history. A book of irrefutable proof
to this effect could be written today
on the universe found in the Bible

That universe is the Weltanschauung
of Jesus Christ. Everything
in modern science based on
the major premise of unbroken
continuity of natural develop-
ment, is doomed to the bats & the owls.
I want a year of health to
spend on such a book - at least
a year. It can be done.

If it were practicable for me
to spend this summer in Northfld
- now or never unless a miracle
- I could with the help of a capable
boy, put my affairs there into
order, other things being equal.

I suppose the hostility of the Home
 Stead is all that hinders.

I can pay for my board & for
 the help of the boy - during the
 next few months. If I could
 stay on the Ridge near the road
 that goes down to the Barns,
 get one house, I would be near
 my boxes, & probably stay
 comfortable, & give about three
 hours a day to that job.

I can dress myself now, &
 walk a mile, & do without
 the massage ~~for~~ & a nurse
 for at least a few months.

I would miss a hot shower
 bath every day that I now get,
 but possibly could use a tub,
 as ^{for} long I could not.

I would be most of the time
 out of sight, & not greatly dis-
 turb anybody's mental equilib-
 rium. I would not spend
 much time in calls, but any
 who wish to see me could look
 me up.

Unless God gives me a new
lease of life to declare His
Name, this would be my last
chance in Northfld.

If an arrangement could
be made for me to go there
by the middle or end of June,
& stay perhaps until Oct 1
I think my programme could
be carried out.

In that case I could myself
get together all things I wish
in the care of your Mission
Board, & have them shipped
to New York. This would ease
the care of Mr Pitt & others.

I have left but two or three
hundred books - several hun-
dred having already gone
to the school libraries.

I have retained only those
I would most need to use
in case of opportunity given.
But in distributing the
remainder I would prefer

making my own selection
~~to~~ upon seeing them. I
scarcely remember what
things I have left, but
would like a chance to
examine them again.

Besides the books I have a
lot of miscellaneous papers,
family documents, portraits,
& many study notes accumu-
lated for future use.

Most of these things must be
destroyed - unless I can use
them. The study notes

contain the raw material
of a dozen books, that ought
to be written whether I write
them or not. But what
more can I say or do?

Cordially Yours

Henry W. Rankin

CROSS REFERENCE SHEET

FILE No.

346

SUBJECT

Instructions about sending Mr. Parker's
letters to Dr. Speer

SEE

FILE No.

200 Pitt A.P.

FROM

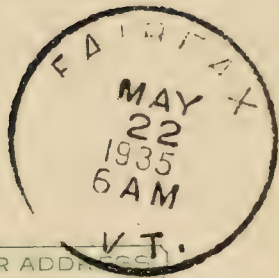
"

DATE

5/13/35
5/16/35

To

DATE



THIS SIDE OF CARD IS FOR ADDRESS

Mr R. E. Spear
New York City

156 Fifth Ave

7101st of N. May 21, 1935
Dear Mr. Spear - I have ~~no objection~~
to any publication that will re-
port proceedings of the Assembly,
If you can tell me what to order
or send me such report I shall
be grateful. Yrs truly

Henry W. Rankin

FILING DEPT.
346

May 20, 1935

Mr. Henry W. Rankin,
Fairfax, Vermont

My dear Mr. Rankin:

I have heard from Mr. Fitt in reply to your letters and my letters to him. He was away in Princeton at the Westminster Choir School and said that when he returned to Northfield he would look into the matter and would report later.

We are just on the eve of our General Assembly now and are earnestly hoping and praying that the Church may be guided wisely in these days and that a true Christian spirit may come to prevail, binding together the minds and hearts of all those who truly love our Lord Jesus Christ and are seeking to glorify him and to do his will.

I trust that all may go well with you this spring and summer and that if it is God's will some way may be provided for your getting back to Northfield to go over your wealth of material there.

I have been over now all the papers and letters of Elliott and have written out a very full memorial of him for his children but I am not sure that we should make any use of an abbreviation of it in any published volume.

With kind regard,

Very cordially yours,

WAB:B

JUN 17 1925
346
SECRETARIES

JS

May 23, 1925

Mr. Henry W Rankin,
Fairfax, Vt.

My dear Mr. Rankin,

Mr. Spear left for the General Assembly last evening and in his absence I have made inquiries with regard to possible sources where you could obtain reports of the proceedings of the Assembly. We, of course, do not issue any such reports ourselves. After the Assembly is over the Secretaries issue statements in brief form to the various Missions. The "Presbyterian Banner" and "The Presbyterian" will undoubtedly also publish a report of the Assembly. If you want the daily reports, however, I should think it would be well to send an order to the Cincinnati "Inquirer" asking them to send you a copy of their paper during the sessions of the General Assembly.

Sincerely yours,

Secretary to Mr. Spear.

FILING DEPT.
346
JUN 17 1955
SECRETARIES

June 8, 1955

Mr. Henry W. Rankin,
Fairfax, Vermont.

My dear Mr Rankin:

Your card with regard to reports of the General Assembly came while I was away at the Assembly meeting. I think Dr' Snowden's accounts in The Presbyterian Banner are probably as fair and satisfactory as any. I am sending you herewith a copy of the issue of May 30th, reporting the opening sessions of the Assembly and will try to send you, at the end of this week or early next, the succeeding issue reporting the remaining days at the Assembly.

Mailed June 11/55

With kind regard,

Very cordially yours,

100

Henry Rankin

~~JUN 10 1885~~ Airfare

June 13. 1885

FILING DEPT.
35 346
JUN 23 1885
SECRETARIES

Ans. _____

Dear Dr. Slee,

you very much for the Assembly Reports in the Banner. I am returning them to you for filing. That Wachen now is too bad. As a child I learned the Shorter Catechism by head if not by heart, & as a Missionary's son I had theology bred in the bone. But tho' I cannot myself subscribe to the whole Confession of faith, & as a layman am not bound to, I have a good deal of sympathy with men

who can heartily do that,
for protesting, if they
believe that other officials
of the Church do not stick
closely to their own stand-
ards. I have never been
satisfied with Presbyterian
eschatology, nor with the
Chalcedonian Christology,
& no Fundamentalist would
call me orthodox. No man
is more convinced than
am I that Xty has funda-
mental doctrines by which
it stands or falls; but
I cannot agree to all in-
terpretations of Scripture
made by those who call
themselves fundamental-
ists - tho I suppose they
also disagree among
themselves.

Orthodoxy is for me an ideal,
& not strictly any man's

attainment. In Heaven we
shall all be orthodox, but
here make our several
approximations. The word
has been so grievously
abused in its whole his-
tory, that it is painful to
hear spoken. There are
too many orthodoxies in
the world, every one of them
infected by human in-
firmity. The word covers
the contents of faith, & is
a perpetual source of
friction. The word evangelical
covers the Criterion
of faith; & I call myself
evangelical, not orthodox.

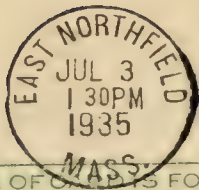
But those who officially sub-
scribe to a given formula
should stand by it and
own it, & disown it pub-
licly. The contrary course
leads to all manner of

Confucian & dishonesty -

By July 1 or 2 I plan to start for Northfd, if then strong enough to make the journey. I hope to be there at least three months, & would be happy to see you there. What next I can't say, but not to return to Vermont. If I get to Northfd I can probably find the things I wish to give the Board of Missions, & to ship them in your care.

In the middle of last century Princeton Seminary was ~~often~~ called the American Vatican, but that Institution may have moved to the office of the S. S. Times -

Cordially yours
Henry W Rankin



THIS SIDE OF CANCELS FOR ADDRESS

Mr Robert E. Speer
New York City

156 Fifth Ave

July 3, 1935. E. Northfield Mass.
Dear Dr. Speen = Here I am back
in East Northfield for the summer
& hope to be able to gather up the
books & papers that I have intend-
ed giving to the Board.

Cordially Yrs

W. Rankin

channel to bring current information to young people about their missionary "Friendship Frontiers." (Be sure to acquaint yourself with the FRIENDSHIP FRONTIERS leaflet.)

MAKING HISTORY

Conspicuous developments in the field of Presbyterian young people's work the past year have been the Youth Budget Plan and the Youth Spiritual Emphasis. You will wish to be informed on both these trends. We have sent, or are sending, explanatory material for your study.

At the meeting of General Assembly, Cleveland, Ohio, May 25th, the following recommendation was adopted regarding the Y. B. Plan:

"The General Assembly, realizing the need of providing an intelligent, constructive and practical way of maintaining the interest of youth in the Church, believes that the Youth Budget Plan as part of the total youth program, offers a method for enlisting their active interest in the entire program of the Church.

"Therefore the General Assembly recommends the Youth Budget Plan to presbyteries and pastors and requests them to carefully consider this Plan as an aid in undergirding the entire life of the Church.

"A copy of this motion, together with suitable literature, shall be sent to pastors, clerks of sessions and stated clerks of presbyteries."

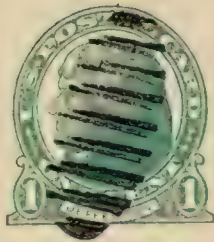
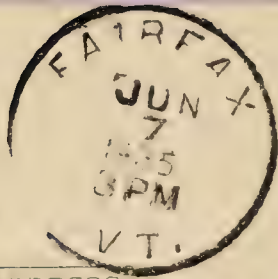
This does not mean that local churches are encouraged to go ahead without official adoption of the plan on the part of Presbytery, but we feel the time has come to show young people themselves all the implications the Y. B. P. will have for their larger, more intelligent and loyal leadership in the total program of the Presbyterian Church in the U. S. A.

"DESIRED OUTCOMES"

1. General

An important "desired outcome" of Missions courses is a realization on the part of young people that today the barriers that separate us around the world are down and that the problems we face are the same essentially as those faced by youth in other lands.

Missionary education must represent the conviction that missions comprises the whole work of the whole Church, beginning in the individual life and the home and ramifying out, not only into far-flung geographical areas, but into all the areas of life. Implicit also is the conviction that there can no longer be two standards of perfection, one for the missionary who is to go out to some far land or to some different corner of need in the United States to represent the Christian Church, and another



THIS SIDE OF CARD IS FOR ADDRESS

Dr Robert E. Speer
New York City

156 Fifth Ave

Dear Dr. S. P. : ^{Henry Rankin} Thank you for Post
hypertensive Banner, Will return
the copies after reading. ^{June 7} ~~June 7~~
Fullbacking are big assets to
Princeton - I have the latter's book
on Paradox - splendid bk. & shall
have later Ziemer's New vol of lectures
on Origin of Religion. I have just rec'd
a good letter from my sister Sue now
at Ventnor, N.J. 12 No. Portland Ave. I thought
she'd never hear from me again. She pines to be
back in India. Cordially, H. W. Rankin
Fairfax N.J. - June 7, 1935

346
SECRET

February 25, 1936
(Dict. Feb. 24)

Mr. Henry W. Rankin,
East Northfield,
Massachusetts.

My dear Mr. Rankin:

I am very much obliged indeed for the copy of the "Northfield Press" of February 14 with your article on Mr. Moody. I trust that this is only the first of a series that you will write on him representing a full study of his character and career which could be subsequently published as a book.

I trust that you are having a good winter, and with warm regard,

I am

Very cordially yours,

W. A. M.

R. E. S.

W. Northfield Mass

Feb 26. 1836

mean ~~of~~ ³ ~~of~~ ~~the~~ ~~piece~~ - In glad if you
like that hastily written article
in D.L. It could certainly
be made better. If I can keep
my shape ~~to do~~ sufficiently to do
two more articles that is the
most I can attempt at pres-
ent. The three will chiefly
concern Character, Achievement,
& How he did it. I have
always hoped to make a mon-
ograph - not a biography,
but that has been beyond
my strength. I would ^{wish} to pre-
pare an estimate, based
on all the available mate-
rial; but for this present
trivial effort must de-
pend almost wholly on
memory. I cannot now
undertake to read the books

of my material ~~now~~ at hand
in this place.

All the last two years, or
since I went to Burlington
with arthritis, I have been
trying to compose

A Primer of Philosophy

For those who think there
is no God, or that
we never can know

Philosophy is no substitute
for Christianity; but
what a ~~sound~~ philosophy
should do is to show the
logical antecedents of
the historical revelation,
— if such can be found
The foundation of this was
well laid before Christ
Came by the three magi
Kates of Greek thought —
These were begun, when
Malachi ended, the task

of showing the implicit
revelation of God in all
his common works, & in
the constitution of man's
mind, which is ^{expressly}
based by the explicit &
overt revelation culmi-
nating in Christ. They
did their work well, & in
substantial agreement with
each other, to lay logical
foundations for the theo-
science to follow of Chris-
tian theology, & for all ~~that~~
that is best in philosophy
since their day.

The same problems must
be restated & solved
for every generation
in its own time; and a
new restatement
more needed than today.
I have little access to my
own library, & less to any
other, but I must make a

beginning of what has been
an almost life long project.
So make this attempt as
short as possible I must cut
out very much that I would
like to say; & without making
a long book, put all of it in
three long chapters or sections
with all the leading para-
graphs numbered for easy
reference.

I. Absolute Being; Bedesch of
the Universe & First Princi-
ple of Philosophy

II Absolute Being & what follows

III Absolute Being & World-Order

The world-order viewed as

1. Phenomenal
2. Aesthetic
3. Rational
4. Moral
5. Religious

} All the fi-
nite effects

} of an abso-
lute Cause,

The charac-
ter of which

to be gathered
from causal
multiplications

of the Order.

The universe of finite effects
produced by a self-
existent, hence absolute
& Eternal Cause.

This is all now written
in the rough & the I divisions
in clean copy. But I may not live
to finish it. Yrs cordially, H. W. Rankin

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March 4, 1936
(Dict. Mar. 2)

Mr. Henry W. Rankin,
East Northfield,
Massachusetts.

My dear Mr. Rankin:

It was a pleasure to get your letter of February 26 and to hear of the progress that you have made on your "primer" of philosophy. I am delighted to know that you have this work under way and trust that nothing may interfere with your completing it.

With kind regard -

Very cordially yours,

HW:EMW

R. E. 500

Henry W. Parker
E. Northfield Mass

April 13. 1936

FILING DEPT.

346

1127

5/29

My dear Dr Speer

Last October my sister Mrs Janvier, with her nurse visited me for a week at this house, & I am amazed & most glad that she could do it.

Next month she expects to come again, & last week her son Ernest was here one day after addressing a gathering of ministers & lay workers in Bernardston. I have never seen him more than four or five times in my life, & but a few hours then.

What he can & does accomplish in his blindness is almost incredible. I have never seen enough of him to find out how he does it.

What could he not do if he

were not blind! He hopes, of course, to get back to India soon, & to Allahabad, but fears he may be transferred elsewhere. In either case he will make the best of it; but a new station at his age, & with his eyes, would hardly permit his doing so much as in his familiar haunts.

The Board, I suppose, is very short of funds; but he is certainly better fitted for work there than here.

I wish he might be asked to address the Student & August Conference here this summer; but I am too much out of commission to do any thing about it. I think he would mainly interest his audience. But you know about that better than I do. Perhaps a word from you to the right persons might bring him here.

I keep slowly at work on my projected Primer of Philosophy, & unless much more disabled than now I should be able to finish it this summer.

It will be in three main directions, of which the first is complete, & most of the material is hand for the other two. I have no desire to print unless I can make it right; & I have sent Part I to Princeton by Mr. Fitt for the suggestions & criticisms of Prof. Sisson - whose book on Greek Philosophy Before Plato gives me a very favorable impression. Sisson has consented to read my MS, written on alternate pages of this size in a Record Bk, with blank pages for corrections or additions. This Pt I fills an hundred ms pages, & I shall try to keep the other two parts within the same limits. The book in print should not be over 200 pages; & if made as effective as it should be, that would be long

enough for its purpose.

In 1893 on Henry J. Barrrows organized in Chicago the Parliament of Religions. In 1900 he was made President of Oberlin, but died soon after. In his inaugural he used the following momentous words: "Our civilization rushes to a vast & fatal plunge unless God is enthroned in the educated minds of our people".

I think it is the function of a good philosophy to exhibit the logical antecedents of Christianity, & to show plainly that the Absolute Being of Philosophy at its best is identical with the living God of religion at its best; also that the supreme quest of both philosophy & religion is for an adequate knowledge of God, Saviour of the Universe; the most glorious object of knowledge accessible to us by ~~the~~ ^{the} ~~same~~ ^{no less} by the rational approach of philosophy, than the empirical approach of Christianity. My appeal is mainly to unprofessional ^{readers} students. I wish it might be a read mecum for college students floundering about in the morass of modern thought. But can I do it? Cordially yes

Henry W. Rankin

STANDARD DEPT.
346
JUN 7 1936
SECRETARIES

May 29, 1936
(Dict. May 27)

Mr. Henry W. Rankin,
East Northfield,
Massachusetts.

My dear Mr. Rankin:

I see that I have never acknowledged your good letter of April 13, and now I have also your kind letter of the 21st with its priceless enclosures regarding George Bowen. I shall put these with my other material. I am hoping to take up the life of Bowen as soon as I get free from my duties here. Dr. McAfee is retiring at the age of 70 this year, and I shall be 70 and shall retire next year. One of the first joys to which I look forward on retiring is the leisure to work carefully over all this glorious material regarding George Bowen. I have been reading the autobiographical sketches in the "Bombay Guardian" but am constantly tempted away from the "Homunculus" articles to the other fascinating material which fills the pages of the paper.

I am glad to hear of the continuance of your sketches on Mr. Moody and also of the philosophy sketch. I hope that you may complete both these pieces of work in the near future.

I have just come back this morning from the Diamond Jubilee of the Southern Presbyterian General Assembly. It was held in the old church in Augusta where the first Southern Assembly met in December 1861. It was good to feel the warmth of the welcome of this Assembly and to realize how nearly the tensions of 75 years ago have died away.

I am leaving this afternoon for our own General Assembly at Syracuse where I hope we may come to an end of this period of contention and strife which has been such a grief in our Church these last 10 years and more.

The North India Mission made it possible for Ernest to attend this meeting of the Assembly as well as the last, but he writes that his other engagements will make it impossible for him to go. It is good to get your word about him and about Mrs. Janvier. We share with you grave misgivings as to the wisdom of her return to India, but Ernest writes that he does not know what other disposition could be made.

With warm regard -

Your sincere friend,

REB:AMW

Dictated by Mr. Spear
in his absence

E. North St June 10, 1926

R. F. Speer

Dear Dr Speer; I suppose
the Assembly is over, but I have
no access to any news of it.
If you can lead me reports I
will return them, not wishing
to keep them.

I have been looking over
old scrapbooks, finding
endless material that wd
interest you. From the Inde-
pendent & Evangelist, the Union
& Tribune, & other papers in
their former & better days.

All these & several magazines
were taken by my step father
Dr Robert Hipman, & kept me
well posted in those great
days of the 70's & 80's & Nineties
I don't know what to do
with my numerous scraps
books & notes books, or who
could ever use them, when
my day is done, Perhaps
you can suggest.

I was not so careful in keeping
dates of such materials then
as I am now, but much of
it is dated, & the time & source
can be pretty closely identified
within five years of such
dates as are given.

All the theological & scientific
ic pros & cons for & against
twenty years are in this box
with much of literature
& philosophy, & my com-
ments galore. Mostly ten-
tative studies. Since that
time I have reached more
definite conclusions at many
points.

If you have access to back
files of the (London) Christian, you
can find a good portrait of
Bro Bower & article of date
Dec 23, 1887. & June 3, 1886.

of Joseph Cook

In N. Y. Independent Aug 26
'86 is the very notable article
by Dr Wm. F. Warren of Boston
University, that led Dr Baer
to organize the Congress of
Religions in 1893.

It shd be read by every stu-
dent of the ethnic religions,
& wd much interest Zoumer,
to whom I will write of it.
The article formed a Lecture
& is headed an Unwritten
Chapter.

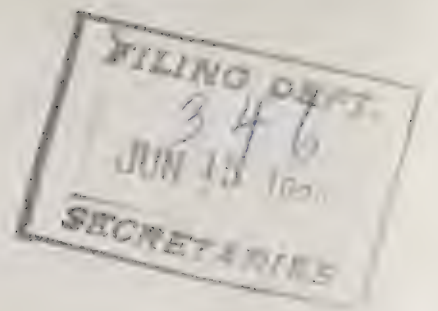
In the Congregationalist, is an
article on Doubt by F. S.
Patton, as just & generous
as anything on that subject
I ever read. It was published
in the 80s - probably late -
but exact date I have
lost, It wd be easily
learned from the Annual
Index of that paper.

Another letter on Bowen that
I found has been mailed
to you - It ming the whole
three weeks or more of the
Students Conference in '86
I was present, but am
not well enough to attend
the Commemoration.

> by Dr. Stebbins

of life" - cordially yrs H. W. Rankin

In 1839 Taylor Lewis made an address at the Univ. of Vermont on Natural Religion the Remains of Primitive Revelation, thought to be repub'd from the original pamphlet. No American scholar has ever written more fruitfully than J. Lewis the Greek & Hebrew Culture. All of his books & this address are of large weight on the problems of comparative religion & the claims of primeval revelation. Two other writers that deserve thorough reading on these themes are Charles Beecher, younger bro of H. W. B. & Dr Warren of Boston University. He has three bks & Beecher five of very great importance in this field. The Church at Home & Abroad, Feb '88 pp 9, 10, 19, has a statement here of weight probably written by a missionary to India. Christian Union July 11, '89 - John Dewey (now an atheist) discusses in significant manner the lesson of contemporary French Literature. Based on Boussquet's Essais de Psychologie Contemporaine. "Magnificent minds completely nauseated with the vain strivings



June 13, 1936
(Dict. June 11)

Mr. Henry W. Rankin,
East Northfield,
Massachusetts.

My dear Mr. Rankin:

I am very much obliged indeed for Dr. Atterbury's letter and the enclosed clippings. I remember Dr. Atterbury very, very well. He often came into the offices in the old days. It was good in those days also to see Dr. B. C. Atterbury and Dr. Anson Atterbury. They were all men of a very distinct flavor of character.

With warm regard --

Very cordially yours,

RES:AMW

Dictated by Mr. Spear
Signed in his absence

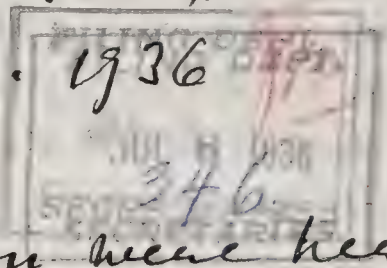
H. W. R. R. R.

H. W.

E. E. Speer
C. Northfield Mass

1936

June 17. 1936



Dear Mr Speer

I suppose you were here a few days ago, & may come again, but I can attend no public meetings, & miss seeing many old friends

1-11

My Sister Mrs Xavier, will I think, be for a month now at Ventnor N. J. 2050 Newport Ave waiting to know what to do next. Her days now are certain to be few, & she wishes to die in India, as we might properly suppose. There her husband was buried, & their son expects to work, from whom it would be cruel to separate her at this time.

She has independent means, that, in the event of her death, will make her son independent. In that case he may not wish to draw a salary.

She cannot do without a nurse
whether here, or in India, or on
a journey there. She is most
unwilling to burden her son's
wife with the care of herself; but
if a nurse goes with her, it is
possible that she & her nurse
might live quite near to Ernest
& have his frequent company
to the end.

~~At~~ In Allahabad
she has many friends among
gentle women & her former
pupils, with whom she has
had a fruitful experience.

I find her still able to converse
in a very pleasant & convinc-
ing manner, & it is my im-
pression that she has shown
much tact, with good result,
in approaching both the women
& men in a religious way.

She has ample evidence of
being missed by those natives
who knew her, & if spared a
year or more might still be
quite serviceable in mission
work. In a new station,

of course, she could do less;
but even so, I incline to think
that, on the whole, she should

return to India with Ernest, & that all arrangements made for either of them by the Board should be made with the conditions in mind that I have stated. Some of our cousins are very good to her here, & might even make her at home with them, but for the Company of a nurse. They could not provide for bath, tho' she could meet the expense, if she must only take an apartment with a nurse - even in Philadelphia where a few old friends remain - her last days must be exceedingly lonely.

She is too feeble to begin life in an old Ladies' Home, & her isolation in a Sanitarium from all former contacts would seem an unnecessary trial of her faith.

I suppose the Board has had many cases of this kind to handle, & each case must be dealt with in accordance with individual conditions

If it should be practicable to have Ernest & his mother

both return to Allahabad, so long
as she lives, & it seems to me
that both could be more useful
there than in a new place, and
that in the end the problem would
settle itself.

Today my cousin Isaac Rankin
of Brookline Mass. long on the
Staff of the Congregationalist,
has his body laid by that of his
wife in South Deerfield - where
her parents live. Near to Northfd
as that is I have not been able
to be present there.

He was in College with me, &
in Europe with me, & was
closest to me of many cousins,
though I have been fond of them
all. He pressed on me his jour-
nalism and the pulpit where he
had done efficient work, & I believe the
best work done on that paper
for many years was done by his
hand. His range of interests was
very wide, & he wrote to the point
on many subjects; writing with
large versatility an unusual depth
of spiritual insight. He wrote as
much good poetry as his classmate
Henry Vandyke, now lost in the old
files of newspapers. But there was no
department of that journal to which
he did ^{not} make admirable contribution,
most of it anonymous. Yrs Cordially
H. W. Rankin

June 23, 1936

FILING DEPT.

346
JUN 23 1936

SECRET

Mr. Henry W. Rankin
East Northfield, Mass.

My dear Mr. Rankin:

It was a pleasure to get your letters of June 10th and 17th. The letter with regard to Mrs. Janvier is the most helpful statement we have had as to her condition and I have shared it with Miss Sheppard, our women's secretary in charge of correspondence with the women missionaries in India. I talked over with the Rev. W. L. Allison, the secretary of the North India Mission, who has just returned on furlough, the question of the wisdom of Mrs. Janvier's return and he thought there would be very divided opinion with regard to it among her friends in India as to whether it was wise for Mrs. Janvier to go back and live with Ernest and Alma and likewise whether it would be wise for her to live alone. Also the question of location would enter in and the question of Ernest's work. I wrote some time ago to Mr. Dodds, secretary of the India Council, asking for advice on the whole matter and we should be hearing very soon from him.

Meanwhile I am wondering just what the plans may be in view of a letter from Ernest just received stating that he wants to visit Australia on his way to India. I am writing to ask him whether he is planning to take his mother to India with him also.

I was sorry not to be able to see you when I was in Northfield, but the meetings were in Mount Hermon and I had to leave immediately after the evening meeting to catch the New York Sleeper at Greenfield in order to fill Sunday appointments here. There was no one present at the Mount Hermon meeting who had been at the first conference in 1866, when the Student Volunteer Movement began. My connection with Northfield began in 1887 when I went for the first time to the General Conference in August.

I am sending you two copies of the Presbyterian Banner with some account of the General Assembly and am asking the Clerk's office to send you a set of the daily General Assembly newspapers if any copies are left.

Thank you very much for the interesting reference to your scrap-books and especially to Dr. Patton's article on Doubt. I only wish that Dr. Machen might have taken his lesson from Dr. Patton and not from the Swing Trial period but from the later years.

I received the Dr. Atterbury letter which you send. Last Sunday I was going over the Bowen papers and found a number of interesting letters which I received many years ago from people to whom I had written who had known Bowen. I am hoping to be able this summer or next to get really to work on the material. I hesitate to begin until I can go through with it continuously.

With warm regard,

Very cordially yours,

RMS:B



THIS SIDE OF CARD IS FOR ADDRESS

Mrs. H. W. Rankin,
East Northfield,
Mass.

Dear Harry - June 22

It is strange that you do not remember my purpose in sending the tent. When you sat at your desk or stretched you repose on yr. bed the sun came with disagreeable heat & glare. I hoped you would contrive some way of covering the window panes so as to somewhat reduce both

I am comfortable here in Kenton - & met old friends. but chafing at the delay - I do confidently expect to again set forth for India, on July 20th.

I now weigh 119 pounds, which seems to imply good health - & there are other signs. Brewster in Nova Scotia. He had a fine trip visiting his son, Glen Ridge & other places. - preaching 4 times. W. Loring sister

1936 Susan

E. North & Sons

June 24. 1936

346

My dear Dr. Speer

Yrs of 25th at hand. I

enclose a card from my sister
that you need not return, &
regarding her would say

further! I do not suppose it w'd

be best, if she returns to India,
for her to live in the same house
with Ernest & his wife, & don't

think she w'd wish to do so; am
sure she w'd not. But if she

has a suitable nurse, & might
live in his vicinity, I believe

they w'd all be happier, than

if she must live permanently
& separated from her only child,

& from her husband's grave,

by which she w'd naturally
wish to have her own grave.

Even if it be necessary to trans-
fer Ernest to Fategaker, I think

that with a good nurse she
might be better off in Calcutta

where he could see her at short intervals, & where she would be surrounded by the native women & former students to whom she is attached, & with whom she has done good work & might do more. - better off than by remaining in this country with nothing to do. I suppose it is extremely improbable that, after such an illness as she has had, she can survive more than two or three years; but her last days should be made as fortunate as possible. Her two visits here have given me a much enhanced appreciation of her mental & spiritual vitality, & capabilities of remaining usefulness, until another breakdown comes, which must be the last. I would suppose the main question to be whether her present nurse, Mrs Clancy, or one equally good, can be persuaded to accompany her to India, & stay with her to the end, or be suitably replaced. She might even secure a good native nurse trained at some mission hospital.

There is a Mr. Thompson
now teaching at Mt. Hermon, who
made two long calls on me, &
who himself wd go back to Alla-
habad, if he had his choice,
But he has two sons at M.H.
of whom the older expects to enter
college this year well prepared,
while the younger appears to be
a dull student, or very slow learn-
er, who may not be able to enter
college, & in any case needs his
father's care. My sister does not
approve the present conduct of
the college in Allahabad, but
thinks Mr. Thompson, whom she
has long known, wd prove an
excellent head for that institu-
tion if the change were made.

[In some former letters, I may
have told you, tho' I don't re-
member the following incidents
in regard to George Bowen.
My step-father, Dr. Robert Hickman,
of Madison, & Dr. Alsbury were
class mates with Bowen at the
Union Sem. in New York, & were
quite close to him in those days.
Bowen, as you know, had
written a first novel, published

Geo P. Putnam, & just before his conversion had completed a second, which he believed far superior to the first, & of wh' he had high hopes. But after he had entered Union Sem, as Dr. H. K. M. told me, instead of presenting that second romance to a publisher, what did he do but use it up for shaving paper till it was gone.

After my breakdown in a medical course in New York, I spent a winter with the McCarteres in Tokio - 1876-7, then a year for health in California, & then returned to New York by the Panama - no canal then. On my voyage up the Atlantic I had, as fellow passenger, Wm Taylor who founded the Methodist mission in India & was afterward Pioneer Bishop to Africa. In India he was closely associated with G. Bowen who cooperated with him in establishing that new mission. Shortly after his arrival in N. Y. Taylor came to Medford to address the students at Drew, & knowing me stayed at the H. K. M. home. He & Dr. H. K. M. had a common interest in Bowen, of whom Taylor said to my father: George Bowen is the Lamb of India.

W^m Taylor was all his life an independent Pioneer in Maryland. Born in Virginia, he was a street preacher to the miners & gamblers of California in the early days of Gold, & later established Missions, largely self-supporting, in So Africa, & I think Australia. When I met him he had just returned from visiting ports on the West Coast of So. America to spy out the land & locate places & Conditions for new Missions. On the voyage of a week from the Isthmus to New York, he had no state room, but slept at night on a coil of rope, & by day wrote a book on So. America which sold soon after his return. When he had finished a chapter he read it to me, & so finished the book in that week. I think he supported himself largely by the books he wrote on all his travels, which must be good reading. On a Sunday of that voyage he preached an admirable sermon that I listened to, & found him an original man of God, & most interesting to know. Emerson says what any man can do best only his Maker can teach him.

There was once an effective evangelist named Moody, in the state of Maine, related to the Emersons by marriage, & of whom Ralph Waldo used to hear much in his youth; probably from his greatly admired Aunt Mary Moody Emerson.

The acrimonious disputes in those days between theologians of the orthodox schools, had no small influence in alienating Emerson from historical Christianity - precisely as the same thing had alienated Lord Herbert, who became the founder of English deism, as Emerson an of American transcendentalism.

~~But~~ Few even of our scholars in those days knew what transcendentalism meant; but the word was uttered as a carve caem to warn curious youth off the road that leads in hell. Yet it meant only the theory of knowledge of which Socrates & Plato were the founders & Augustine their follower & Plato, & not Kant, was Emerson's master in philosophy.

a much better master of the two.

These former theologians all ~~wish~~ wished to be personally approached with some measure of sympathetic understanding, although they often turned each other down without mercy. Even Martin Luther, the central man of modern history, "the monk who shook the world", would not take the hand of Zwingle, nor recognize him as a Christian, after disputing over the Eucharist; & Melancthon died, thanking God that at last he was going to be freed from the rage of theologians. Harvard, But if the Cadres of Andover, New Haven & Princeton, who so quarrelled among themselves, - sometimes even on the same faculty - had approached Mr Emerson in the manner they wished to be approached themselves, Emerson might never have got so far away from the faith even of his own mother & his own wife! He thought historical Xty was moribund, & seldom heard the Gospel truly preached. But there was one Gospel-er in Boston whom he listened to with as much admiration & delight as Benjamin Franklin

had in hearing Whitfield. That man
was Edward Taylor, Claman's chaplain
at the Boston Bethel, whose theology
& power in the pulpit were much
like those of D. L. M. # E's Comments
in his Journal on Taylor are
well worth reading; & when on
one occasion Taylor was asked if
R. W. E. if were not surely bound for
hell, the answer was: If he goes
there he will change the climate.

Taylor was invited once to meet
some ministers & others at dinner
in Emerson's house. When the table
talk began Taylor was asked to
tell these friends just what he thought
the Gospel really was. The old
sailor's tongue was loosed of God,
& when he finished the arch heretic
was bathed in tears.

This incident was told some years
later by a Unitarian clergyman
attending present at the dinner to
a Methodist minister of Boston,
who later was a member of the Facult
ty at Drew, & who publ'd an account
of it in the Independent where I read
it. I sent to Bowen for review in the Scan-
dian Catech's 2 vol Memoir of Emerson.
He read it as far as the account of the
last scene, & then lay down & died of the
same illness, pneumonia.

Yrs Cordially

Henry W. Rankin

346
July 13, 1956

Mr. Henry W. Rankin,
East Northfield,
Massachusetts.

My dear Mr. Rankin:

I have been away this week-end and spent a good part of my time going over the Bowen material, especially the autobiographical articles in the "Bombay Guardian" 1880 to 1883, and writing out the notes of conversations which I had many years ago with Dr. W. W. Atterbury and Mrs. S. J. Barrows and Mrs. W. R. Williams, all of whom had reminiscences of Bowen. As one goes over the wealth of material, especially Bowen's work on the "Bombay Guardian," he despairs of being able to do justice to such a life within the limits that publishers allow in these days. I think that I shall go ahead and make the biography just as full as I think it ought to be and then see whether some private arrangement can be made for its printing.

I saw Ernest for a few minutes on Friday. Everything seems clear now for his mother's return to India. The question was as to whether she should go with Ernest or with Dr. Douglas Forman who is sailing direct from New York to Bombay, while Ernest is planning to go out by way of Australia.

Very cordially yours,

AMW:AMW

FILING DEPT.
246
JUL 29 1936
SECRETARIES

July 22, 1936
(Dict. July 20)

Mr. Henry W. Rankin,
East Northfield,
Massachusetts.

My dear Mr. Rankin:

I am very much obliged for the pages from your scrap book which have come safely and which I am taking away to read over the week-end. The pages do not indicate in what paper the article about Bowen appeared. Have you any recollection as to this? Thank you very much also for the articles by Clark and Warren.

I shall be looking over the Bowen material again this week-end, and I am taking with me the volumes of the "Indian Witness" for 1866 when Bowen revived the paper after its discontinuance, and for 1871 and 72 when he was beginning his connection with Bishop Taylor. I cannot find anywhere as yet the files of the "Bombay Guardian" prior to 1866. One would like to get the first issues when Bowen started it and all the other volumes that may have appeared, whether complete or fragmentary, before 1866. I am asking the American Board friends if they have these files in their archives.

Ernest has arranged for his mother to return to India with Dr. Douglas Forman on the boat sailing directly from New York to Bombay on September 5. This will certainly be the most satisfactory arrangement if it does not mean too much care and responsibility for Dr. and Mrs. Forman.

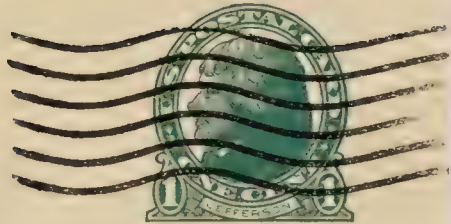
Very cordially yours,

RES: AMW

Dear Mr Speer : The Bower portrait &
article are from the London Christian,
I thought that name & date of the paper
were attached. If not so you must
judge the date from the contents. You
have doubtless seen at Revell's the new
Memoir of D. L. M. by W. P. Fitt, It cer-
tainly makes the man live again. Is
there no one in Bombay who can get for
you early numbers of the Guardian?
I'm not sure, but think that Bower took
over the paper from another man who
had already started it. There must be
survivors in India who remember Bower.
Cordially, yrs H. W. R. July 23, 1936.

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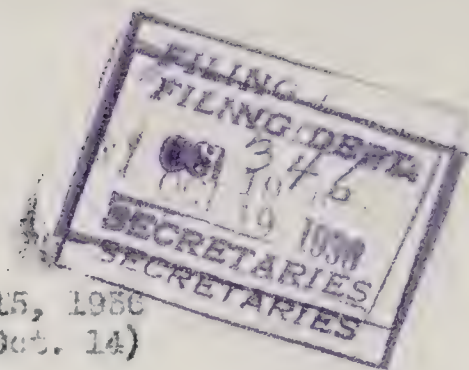


THIS SIDE OF CARD IS FOR ADDRESS

Dr Robert E. Speer
New York City
156 Fifth Ave

H. W. Rankin

FILING DEPT.
246
AUG 20 1936
SECRETARIES



October 15, 1956
(Dict. Oct. 14)

Mr. Henry W. Rankin,
East Northfield,
Massachusetts.

My dear Mr. Rankin:

I am glad to report that I got seriously to work on the Bowen memoir this summer and have put in shape all the material with the exception of a comprehensive study of Bowen's editorials in the "Bombay Guardian" of which, thanks to you and Bishop Robinson, I have a complete file from 1866 when Bowen resumed its publication after an interruption until after his death in 1888. I doubt whether any file of the paper prior to 1866 can be found. It was started in 1851, carried on for some years and then intermitted until Bowen resumed it. In the first issue of 1866 he says that he did not himself have the earlier files as many of them had been destroyed by ants. I have written to Bombay, however, to ascertain whether any of these earlier files are in existence. I have inquired in every quarter of the country here at home and find none in this country. Indeed there is no file of the "Bombay Guardian" in America except the file which I now have, and I doubt whether there is any duplicate file in India.

It was well that I began to gather material when I did from Dr. Atterbury and Colonel Oldham and all others who knew Bowen. They have all passed away now, and it is astonishing to discover how few people there are nowadays who ever heard of Bowen at all.

Would you be able to go over the manuscript some time and let me have any suggestions that you would care to make with regard to it? I have an extra copy of it which I should be glad to send you if you feel sure that you would have the time and strength for such a task. I think what I have already done amounts to nearly 200000 words, and I may have to cut this down quite a little to secure a publisher.

The life is vastly richer than even I had apprehended, and I hope that we can get the book published in due time without any too savage curtailment of the material of Bowen's own hand which I have incorporated from his journals, his reminiscences, his letters and from the "Guardian."

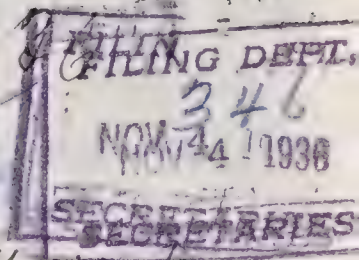
With kind regard -

Very cordially yours,

East Northf'd Mass

R. E. Speer

Oct 16. 1936



Dear Mr Speer;

I am delighted with the progress you have made in the Bowen project. If I could do as much work in three years as you have done in three months, I might ^{also} have a book ready for press before Christmas. It is more than half done, & yet may never be finished. My whole life is full of good beginnings that get nowhere.

I very much doubt that I can suggest anything you have not already considered, for the main of Bowen; tho' I would like much to read what you have written, if you can delay a month longer before I see it!

You probably want it printed this fall, & that delay might hinder you - Nothing I could

Suggest wd involve much change
in your text, & perhaps, as you have
two copies, you might arrange
for publication before I read the
ms, & when it reaches me
I will immediately read it.

But do as you think best. My
own situation is this:

All of these years past I have
been working slowly - very slow-
ly, on what I wd like to call -
if the finished enterprise permits
A Primer of Philosophy, for those
who think there is no God, or that
He never can be known.

I want to make the matter
so plain that most readers
can understand it, with
no technical training in philo.,
that the Absolute Being of philo. is
no other than the living God of
religion at its best, when both
are freed from current mis-
interpretations. And the book
shd not be too long.

My cousin Isaac Rankin, who
died recently, was many
years on the staff of the Congre-
gationalist. Wrote me two

years ago words that cover my purpose: We said: "I should like to see the theistic argument made plain to all men, with special reference to the personal relation open now to everyman".

I am also strongly impressed with a statement in the Manual of Dr Henry J. Barrows as President of Oberlin in 1900. He had organized the Congress of Religions in Chicago in 1893, but died soon after going to Oberlin: "Our civilization rushes to a vast and fatal plunge unless God is enthroned in the educated minds of our people".

I am also interested in the strictly modern approach to religion undertaken by Dean Wicks with the students at Princeton.

The title on my title page may seem formidable for a Primer: Absolute Being

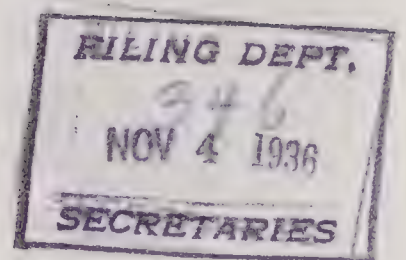
The Bedrock of the Universe
And First Principle
Of Philosophy

The Primer title follows on an inner page. The whole is to be in

Three Parts, of which the first, ~~is~~
after much revision, is about
finished. The second is nearly
finished, & the third is all in
hand but in the rough.

I have been in correspondence
with Prof Robert Seaman of Princeton
about this, to get his strictures &
suggestions, & he has consented
to read what I send him.
He read P & F last Spring, & re-
turned it with encouragement,
& some helpful questions. That
part I have again somewhat
rewritten & enlarged, meeting
his questions; & when once more
copied shall send it to him
again, to retain until he gets
the remainder for further comment.
When that new copy is made & for-
warded, I shall be ready to
read your MS.

If you are coming to the Board
meeting soon in Northfield pos-
sibly you may have time to
look me up. I stay at the house
of Ray Barrows, on the Winches-
ter Rd opposite the Jewe-way place.
Every morning I am able to walk
to the Post Office & back, a mile each
way. But all the rest of the day am
at my lodging. Cordially yrs
Henry W. Rankin



November 2, 1936
(Dictated October 22)

Mr. Henry W. Rankin,
East Northfield, Mass.

My dear Mr. Rankin:

It is a pleasure to get your letter of October 16th and I am delighted to hear of the progress that you have made on your little book and that it is really coming into shape for publication. By all means give your time and strength to this task. When you have completed it if you have time I shall be only too happy to have you look over the manuscript of the Bowen book. As I wrote you, I have put in shape everything regarding his life but I am making now a study of "The Guardian" for the years of his editorship between 1866 and 1888 in order to prepare an adequate chapter on mind and thought as revealed in his articles in the paper. I think it will take me all of this winter and spring and next summer to do this, but I shall hope to have the book in shape for the press in the fall of 1937.

I have been very much struck with the interest in Bowen's career whenever I speak about it. I made an address of nearly an hour at Princeton Seminary a fortnight ago on Bowen and yesterday I devoted my whole address to him before the Synod of New York inasmuch as he was ordained by the Presbytery of New York and was in many respects a most remarkable graduate of Union Seminary. I think I never spoke to the Synod of New York when it showed a deeper interest. Bowen's name, I think, was an entirely new name to every member of the Synod.

I was interested in looking over the Union Seminary catalogue to observe that in the ten classes which were graduated from the Seminary before Bowen entered there were only three foreign missionaries, while from the classes that felt Bowen's influence in the Seminary, seventeen foreign missionaries went out.

With warm regard,

Very cordially yours,

AKS:W

Dictated By Dr. Spear
Signed in his absence.

R. B. Good

E. Northf'd Mass

MS

NOV 4 1936
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SECRETARIES

My dear Dr Speer

I wish I might have heard your addresses or Bowen to gladden my own memory & heart - The only one of his books I have with me is the Bambar, edn of his Meditations - the - one other, a small vol. of Discussions by the Seaside - a debate between him and a pundit on Xty that you will doubtless find in the Guardian astonishing how apt his answers are to the questions (improbable) subtle objections to which he listened.

Besides this I have a small pocket size selection of your Love Revealed pub^d by David Douglas, Edinb. 1894. This is called: Deeper Spiritual Life: Daily Readings Selected from Rev Geo Bowen's Love Revealed. This whole bk is an expression & application of his Pentecostal Experience

of which ^{the} a Scotch reviewer said:

"No true Christian can put the book down without finding in himself some traces of the blessed unction which drops from every page."

That individual Pentecost, which came to Bowen, as it did to Moody, to J. B. Taylor, to John Taylor, to Brother Lawrence, to Theresa, & Catherine Adarna, & Cath of Siena, and to all the 120 on that great day of old - that is the pivotal event in all these lives, explaining their whole character & service, and shaming for their lack of faith and concentration of purpose. So many of us who still fall short of it. The whole of Bowen's Love Revealed is a commentary on that experience, & on the promise of Christ in John 14.

I remember Dr. H. M. telling me that prior to Bowen's great illumination it was noticed at the Seminary that he seemed completely absorbed in the Gospel of John, & he was reading it all the time for weeks together.

That experience repeated at intervals
in all church history is alone
sufficient to authenticate that Gospel
as the testimony of John to the very
words of Christ.

I suppose you have all three of Beau-
luis principal books - meditations,
Verily, verily - the A-mens of Christ, &
Love Revealed.

The best account of Moody's Relig-
ious experiences I have seen any
where in print is in the latest
biography, by Day, pub'd by the
Tudor Press, Phila. That new bio-
graphy contains much new material
obtained from the family of his sister
Mrs Washburn of Racine, including ^{letters}
that show the immense contrast be-
tween his illiterate beginnings and
finished product. I rec'd a
considerable number of letters
from L.L.M., with few marks of that
early ignorance. Mr Fitt's new
biography is also of great value,
& extremely readable. The two
books do not overlap, & are
most timely. But the North's work
has been grievously afflicted by

successive bereavements, & who is left to do the celebrating of next year? One of the great teachers of the Senior Faculty, Miss Mary Silverthorne, lives in this place, but is dying, & wholly disabled for taking any part in it. Miss Fannie Hatch, an incomparable Alumnae Secretary, is also ill & wholly disabled. Mr Dickerson has returned from visiting his son in Sweden; but has some hardening of the arteries, & is in precarious health. Letters from him & his wife have reached me that I will soon forward for your reading; also a letter from my sister Sue, who has reached India after a pleasant journey.

I have all my father's Journals of College, Seminary, Travels & Ningsho in bound volumes most legible, scarcely a blot or erasure, for your reading, if you want them, after you are done with Bowen. They are full of history, and record the efficient work of a lovely Christian character as viewed by all who knew him ^{at} home or abroad. As my fingers are stiff with arthritis, & also some with eczema, I write with some difficulty, & forget how to spell, but such as I am - Yrs Cordially, H. W. Rankin

OBER 19, 1936.

The Hazards of Faith

Faith must have hazards if man is to increase in wisdom and the stature of his soul, said the Rev. Theodore Cuyler Speers yesterday in his sermon at Central Presbyterian Church, at Park Avenue and Sixty-fourth Street.

*Is this a grandson
of Th Cuyler?*

FILING DEPT.
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NOV 22 1936
SECRETARIES

November 24, 1936
(Dictated November 18)

Mr. Henry W. Rankin
East Northfield, Mass.

My dear Mr. Rankin:

It was a great pleasure to get your letter of November 4th but I am sorry to hear of the arthritis and the osseous. I know well what the latter means as I had a bad spell of it several years ago from which I only recovered by some prolonged Xray treatments.

I have known of the biography of Mr. Moody. I met Dr. Day in California last year and he showed me the manuscript of the book. The Northfield friends has been willing to help him but he had gathered a great deal of material elsewhere. I have not seen the book since it was published but I have Dr. Day's Life of Spurgeon which interested him so much that I think it led to his study of Moody.

You will be glad to know that I have heard from Mr. McLaughlin the Methodist missionary in Belgaum, India, that he has found in what he calls the South India Conference trunk the section of George Bowen's journals which he did not publish in his reminiscences in the Bombay Guardian. My recollection is that I bought this journal several years ago but that Bishop Robinson told me there was so much in it that was purely personal that it was to be destroyed. Either it was not destroyed or this is a different Journal from the one of which Bishop Robinson told me. Mr. McLaughlin is sending it on and has promised to send also a number of Bowen's devotional meditations found in the trunk. I don't know whether these are some that were published or whether they will represent new material that Bowen did not use in the Guardian.

I am glad to know that you have a copy of the Seaside Discussions. I have long tried to get a copy of this little book and I am wondering if you would loan me your copy which I would be glad to keep with the other things I have of yours with regard to Bowen. I have two editions of Daily Meditations almost entirely different - one the Douglass edition and the other the edition published by our Presbyterian Board of publications. I have also the Douglass edition of "Love Reveals" and "The Agents of Christ."

I have gone through a number of the volumes of the Bombay Guardian making careful notes of outstanding articles, but have still a great deal of work to do and have only odds and ends of time in which to do it.

Mr. Henry W. Rankin, D 2.

November 24, 1936

Theodore Cuyler Speers, of whom you inquire, is no relation to Theodore Cuyler but is a son of Mr. James M. Speers, and the grandson of Peter Carter. Mr. Speers and his wife had a great admiration for Dr. Cuyler and named one son after him, another son after Peter Carter and another son after Thomas Guthrie.

I am glad to know that you have these Journals of your father covering college and seminary in China. Some day I should like to read them and I hope that you will bequeath them to our Board's Library where they will be safely kept in perpetuity.

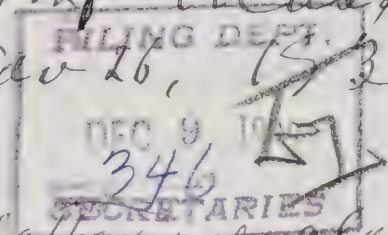
With warm regard,

Very cordially yours,

RES:B

E. Northf Mass

Nov 26, 1896



Dear Dr. Speer

Perhaps the letters enclosed may interest you - please re- turn them at your leisure - I suppose she must have reach- ed Bamby when her letter was mailed - tho I haven't heard again. I fear that Mr Dick- erson has begun to break down, I always hoped he wd be made a Northf Trustee while still able to serve the interests of the schools. No one has ever served them more intelligently, faithfully or efficiently. No one now loves this enterprise of S. L. M. better than the two Dick- ersons, or is so intimately ac- quainted with the integral con- ditions & needs of both ^{schools} & home whose advice on the Board would be more valuable than his, even if disabled for more active aid. But the Trustees will never know how great an asset they threw (excepting Crasset & Fry)

away in letting him go when they
did. But he was always kept at
a distance from the Board, most
of whom judged him thro' the eyes
of W.R. instead of asking ^{him} to
speak for himself. He was vir-
tually condemned without hear-
ing. But you doubtless know
that a year before the end of W.R.'s
life he wrote Mr. D. a letter ac-
knowledging the writer's injustice,
begging forgiveness, & offering to
do anything in his power to make
amends. I accused W.R. to his face
of flagrant & habitual injustice
in many instances, of which
I had more evidence than he
would ever have dared to con-
sider. Everything that happened
after that fateful year of 1925
strongly corroborated my charge.
~~But~~ He only left me in a place
to rage. But ~~with~~ before that
~~the~~ another year ended all of his
misused authority was taken away.
Mr. Dickerson, who knew E. L. Moody
well, was the last link with
the founder, in complete sympathy
with the founder's aims, and vi-
tally concerned to promote them.

Neither Miss Hall, nor any former
Principal of the Sem. had a deeper
religious influence ~~with~~ in the
school, or was even more truly
loved by most of his pupils.
No ~~the~~ teacher or Principal of
either school had before him
ever accomplished better results
in the work. If he did not accom-
plish much more, ^{that} was only due to
overhead prevention. But he left
the Sem. at the summit of its public
reputation, with internal conditions
as good as they had ever been, or
was possible with the limitations
placed upon his enterprise. He had,
however, a mind of his own, while
always respectful to his official
Superior, could not always ap-
prove that Superior's judgment.
This was enough to condemn him;
together with the obvious fact that
he was always more willingly
listened to by his faculty & students
than the man who always wanted
to be first and final.

I am glad you are finding more
Bower material. As soon as I can
find that Seaside Discussion you
shall have it - tho' I suppose the bk
is reprinted from the Guardian.
I thought I had the book here in my
trunk, but don't see it, & suppose
I must have sent with a lot of
other bks & papers to the care of

Dr. J. S. Francis got his new material from the family of Dr. J. S. Young
at 3. Webster Mrs. Wm. S. Johnson of Kalamazoo. He has begun in S. B. Times a series of articles
on the matter he can't next issue in the Geography.

Northfield, where I was laid up with
arthritis, & left Swanton VT for Berlin-
ton, not knowing that what the out-
come would be. If so, I cannot get
that book before we'll get back
to Northfield next summer.

I have meant to get all my father's
journals, & other papers, with all the
Newins & deCartee material in
hand to the Board Rooms before
now, but have been so crippled
I could not attend to it. These things
also are here in storage at the Senig
Stonehouse, & I have no one to help
me handle them. If any man come
ing here from the Board could give
me his time for a day or two, I might
be able to ship it all to New York.
I have important letters from a consid-
erable number of Missionaries & others
who knew deCartee & my father that
a valuable testimonies - from Bishop
Moyle, Dr Martin, Hudson Taylor & others
- Mrs Ruben Lowrie, Mrs Newins et al
also from Consul General Steward, Iowa
Ka, who was ambassador in Washington,
Smithsonian Institution, & Lyman, State
Zoologist of Japan (an American Bud-
dhist whose life Dr deCartee saved, when near
death with smallpox) Col Shepherd of
IL, valuable reviews of Newins on de
Newins possession, by Wm James, & the
deCartee Lang, author of *Evolution*, both of
whom accepted the data of Newins,
& were ready to believe his conclusions.
& pardon this bad & cawled. Cordially yes
Henry W. Rankin

FILED DEPT.
946
1836
SECRETARIES

December 7, 1956

Mr. Henry W. Rankin
East Northfield, Mass.

My dear Mr. Rankin:

Your kind letter of November 26th with its enclosures, which I am returning herewith, was duly received. I read them all with the greatest interest and I am glad to see that Mrs. Janvier seems to be as lively and competent as ever.

If you come on the Seaside Discussions I shall be glad if you will let me have them.

I will try to keep in mind your suggestion that if any one from the Board could stop in at East Northfield you would be glad to have him get some of the documents which ought to be preserved permanently in our Library here.

I saw Mr. Bulkley yesterday and he told me that the committee of the Trustees appointed to nominate a successor to Mr. Fry had had a meeting but that no decision had yet been reached. It will be impossible to find any one who will be to the Schools all that Mr. Fry was.

Dr. Cutler has been here for a brief visit. I am sorry to have missed him each time that he has been here in the city. He has returned to Europe now to go on with his medical studies.

I had a good time last evening with the Bombay Guardian of 1872, reading the editorials with a view to seeing how far Bowen might have changed his theological opinions in joining the Methodists.

With kind regard,

Very cordially yours,

RES:B

R. E. Speer

E. North

FILING DEPT.
346
SECRETARIES

DEC 14 1936

DEC. 11. 1936

Dear Dr Speer;

I dont think I can lay hands on the Seattle Discussions before Mr Fitt gets back for the summer in June or July. If I am not then I will, I will ask him to get it for you from the books stored in his barn -

It is my impression that this book & all the others were reprinted from the Guardian. There is also a Small Life of Mohammed in cloth cover that I did have, but possibly have already, sent it to you years back. As I re-

member it, the data are all compiled from Gibbon, but of course the estimates are Bowen's own. The Journals, Letters & other papers of my father, Dr W. Carter & Dr Nevins are in the Seminary storeroom, & Mr Fitt will be my local executor to handle all the things I have here & knows that these are to go to the Presby Bd. I am unable to handle these things myself, or all might be sent on now. Unpacking, searching, sorting, listing & restacking are beyond my strength. But I may be able to look on, & direct another person, if the right man turns up-

God alone can choose the right man to take the place of Mr Fry. He should be a man of God, deeply in sympathy with the founder's purpose in this work - which was first of all to bring all these students into personal relation with Christ. All else is incidental.

The religious atmosphere of the Girls' School continued to be marked, real convictions occurred, & dedication to the service of Christ, so long as Mr Dickerson was here. Since then I am afraid there has been a considerable lessening of that influence, and advance of the modernistic approach. If so the Northfield Schools will soon be as completely secularized as are most schools. But I have not been in close touch for a long time, and cannot intelligently judge.

But of this I am sure; the modern interpretation of Scripture is a futile attempt to conform Scripture to the modern conception of world-order, which is based on the popular theory of evolution, and is absolutely false to the facts of both natural history & human history. The modern Weltanschauung, consistently applied to heaven & earth reduces the gospel and all Scripture to a fable, and leaves God a mere figure head.

The Bible narrative for all its writers
for Christ, was authentic history
from beginning to end. The theolo-
gy of scripture is incidental to the
history of events, and implicated
in them. If these events actually oc-
curred, the theology follows. ~~But~~
beginning student of the Bible, may be
a long time, as I was, in getting
hold of the doctrines, but should get
by heart the narrative by habitual
& consecutive attention to the nar-
rative, a foundation can be laid for
the whole system of doctrine. We be-
gin as mere children in learning
the deep significance of those doctrines
that are indeed fundamental to Xty,
& apart from which there is no Xty.
But when we are ready to accept as
properly attested the authenticity of
Bible history, we have the right
too. ~~then~~ If we think the nar-
rative is largely fable we shall
make no progress in understanding
scripture or its application to life.
D. L. Moody's tremendous hold on
scripture was centered in its events
as actual history from Eden to Patmos.
He of the events & personalities of
scripture he had a vivid memory,
and engaging conviction
that these matters were real as re-
corded. He took these things seriously &
applied them to life, to his own life, and
modern conditions.
Only by habitual & consecutive

reading of the whole Bible can we be de-
grees discover the organic unity of the
whole series of books, and the bearing
of all the parts upon each other.

The collection is indeed a library,
yet the whole library makes one book.
I think I was 25 I had never read it
through from beginning to end, and only
then got my first glimpse of this vital
unity. I read it as I would a scrapbook,
a little here & there, now & then; altho
all of it had been read in my hearing,
& prescribed portions had been memo-
rized, together with the Shorter Catechism
before I was ten years old.

I have continued the consecutive
reading most of time since my break-
down in health at 25, by which means
God forced me to take his book seriously,
and read it as if for my life, to find
out what was in it for the very ne-
cessities of life. But with all my un-
surpassed opportunities & inducements
I was very slow in getting hold of it.
I accepted the narrative, but doubted
~~many~~ the interpretations of leading doc-
trines, & to this day doubt some interpre-
tation common in the old creeds. Only by
a long process of slow assimilation
did I come to recognize the Scriptural
& rational warrant for the deity of Christ,
the atonement by expiation, the ~~trio-~~ortho-
logical Trinity, and the next advent as
held by our country. I do not accept Chae-
don, nor the limitation of probation to this life,
nor an everlasting hell. The finally imperi-
tent after every inducement given to repent will
be utterly put out of existence. The enemies
of the ~~old~~ shall be as the fat of lambs.

2

89

Smoke is all that will ^{be} left of them,
But when they are brought to really ^{see}
all that is before them, & what might have
the anguish of an unappeased con-
science will be proportioned to their
guilt. The vast majority of mankind has
never heard effectively proclaimed
the claims & credentials of either the Gospel
or the moral law. No soul will be finally
condemned before receiving an adequate
appeal. If Sodom & Tyre had been given
such inducements to repentance as those
given to Capernaum, they would have re-
pented. They were lost for lack of light:
But to all such, and all the pagans of
our own land, God will certainly find a
way to enlighten, before a final con-
demnation. I believe the saints in
heaven today have the privilege of taking
the Gospel to ~~all~~ ^{all} salvable souls, who
have died without knowing it. There
is a sin that cannot be forgiven in
this life or the life to come. But such
sinners are the exception. The vocab-
ulary of Scripture has in this matter
been grossly misinterpreted, that
began when the Church of Rome, took over
the role of dogma from the Greek fathers
of the first centuries.

I believe the Scriptures, freed from
defects of transmission, are a trustworthy
standard of doctrine in all matters
covered by the writers, & that only those
so believing should be officially commis-
sioned to teach them by any division
of the church. But even such believers
may mis-understand many things
in Scripture. The vast majority of

believers are but children in doctrine,
to say nothing of many in the pulpit.
For its accredited teachers & every church
must have a platform well defined.
Those who cannot heartily accept such
a platform, should find one that they can
accept, & never subscribe to any they
do not so accept: But great gentleness
should be used with uncommissioned
believers who have all degrees of intelli-
gence & ignorance, and no man should
count himself so orthodox, that no
betterment of his formulas can be made.
Mr. Moody never thought his own way
of stating a truth was the best that
might be found, and he was al-
ways eager to learn some better way,
& always improving upon himself.
Our rational insight grows with ex-
perience, and it is an old maxim
that a priori truths are discovered
a posteriori. Most believers address-
ed in the letters of Paul were immature,
& he never tried to lord it over their
faith, but to reach them by reasonable
persuasion. All his letters are mark-
ed by extraordinary courtesy; far
more than many great divines have shown
in dealing with those who are igno-
rant & out of the way. Some who have
reached a fully articulated theology,
altho' fallible at that, will scarcely
treat as Christian the most self-sac-
rificing character whose loosely de-
fined theology has no system at all.

Orthodoxy is, for me, an ideal, to which all degrees of approximation may be gained, but not strictly, a human attainment.

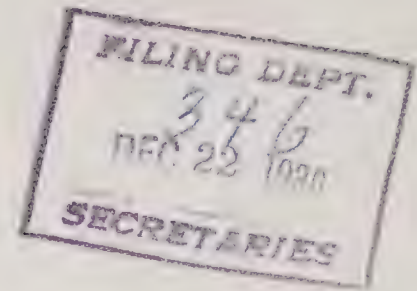
As instruction in the Bible was intended to be central in the North'd Curriculum, I think the minimum requirement placed on the teachers should be their intelligent conviction that Bible narrative is authentic history, & that all the doctrines are implicated in the events. Had not D. L. Moody assumed this ground from the beginning of his ministry we never would have heard of him, & these schools would never have existed. We may make large allowances for persons who have not reached this conviction; but should not consider ~~them~~ them as suitable teachers of Scripture in the North'd Schools nor in the Presbyterian ministry.

The salvation of men in the present dispensation has apparently been left in the hands of the church. Certainly, few are reached who are not reached through this means. But from the beginning the total church in all its divisions, can hardly be thought to have displayed more than a five per cent fidelity to this privilege & duty. Individuals here and there have indeed been faithful in a far higher degree, up to the highest. But all churches together, have accomplished but a small fraction of the

this work for mankind. Yet God is not
willing that any should perish, but
wd gladly have all men to be saved.
Can we suppose that the final destiny
of all the human race must be settled
by the action of an unfaithful Church?
God forbid. If God is eternally & altogeth-
er good, the eternal state, as he was
not only for Christ but for Plato,
- if God is no respecter of persons,
he must have mercies in reserve
for the unreached mass of men;
What they are he has not told us, lest
his church would be still more slack
in its efforts to cover the world. But
some things not expressly taught us
in the word are corollaries of God's
character. Nevertheless, I find some
clear of scripture for the views I have
(indications) mentioned above, & for
some other matters that I regard as
ignored or misrepresented in the creeds,
- including foreordination & election.
I believe in both, but not in the sense
of Augustine, Calvin or Hodge.

Concluding yrs. Henry W. Rankin

If God did not make all the first ad-
vances by foreordination & election &
effectual calling to maintain a standing
testimony in the world, he would have no
following at all. But it does not follow
that he does not mean to save any one but
by these means, in this dispensation, with
its relatively meagre results. Calvin & Ar-
minius were both of them right, & both wrong
in the application of their tenets; because they
supposed the present aeon a limited period of time
& the aeon to follow this eternity. Whereas the age
to come is also a limited time, in which the main
harvest of souls will be gathered, & the reconcilia-
tion made complete - the triumphant period of all
history - after which this earth becomes a burnt out cinder.



December 18, 1936

Mr. Henry W. Rankin,
East Northfield, Mass.

My dear Mr. Rankin:

I have greatly enjoyed your good letter of December 11th and am taking it home to read to Mrs. Speer. It is good to have this clear and outspoken expression of your convictions on some of the most difficult issues in our present-day theological discussions. Our fundamentalist friends I am afraid would want to burn you at the stake. It is strange how unfamiliar they are with the early Christian fathers and also with the reformers of the fifteenth and sixteenth centuries.

I have Bowen's Life of Mohammed among the books which you generously gave me. I do not think the Seaside Discussions were printed in the Bombay Guardian. At any rate I have not yet come upon them there, but I am working through the Guardians and may yet come upon them.

Do not trouble to look over your books that are stored, either for the Seaside Discussions, or for the volumes of your father's correspondence. I have enough Bowen documents without the Discussions and there are sufficient references to them in the Guardian to meet the needs of the biography.

I learn that Mrs. Bruere and Rev. George Henderson, old retired Methodist missionaries still living, knew Bowen and have written to them for any recollections of theirs. I am looking forward with interest to the volume of Bowen's Journals which were among the archives of the South India Conference of the Methodist Church, and which Mr. McLaughlin of Belgaum has promised to send me.

I trust that you may have a very happy Christmas and with warm regard, I am,

Very cordially yours,

RES:B

S. Northf &

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Dear Dr. Speer

Not a word have I had
from you since the
letter written on the package
mailed from Bombay.

Perhaps you know more
about her. I recall the
first weeks in India,
getting settled may have
been too much for her.
But even so I believe
she is happier there than
she wd be here.

I suppose you have seen the
file on Mr. Moody. It is vivid
accurate brief, readable and
miserable. This year he is act-
ing as Executive Secretary for
W. W. White, at his college
in New York. Why is he not

suitable to be President of the
Board? D. L. himself would be
highly pleased at that selection,
I think he has all the requisite
equipment excepting youth,
But he still has vigorous
health, & could be always
looking out for a suitable
Successor. Every Trustee
ought to read his book, &
good announcements should be
sent by the publisher to every
one. Your neighbor, Miss
Farwell, has read it with much
interest, & wrote me word to
that effect. I have had some
correspondence with her,
on Lincoln material since
her biography of Lincoln be-
gan coming out in McClure's
Mr. Fitt has never had a job
half the size of the man, & is pro-
foundly in sympathy with
D. L.'s central aim in these schools.
He was intimately associated
with D. L. & active aid in all

of D.S. journals & meetings
for the seven last yrs, & neither
of the two sons ever saw
much of their father's Ameri-
can work outside of North
& Mr Fitt saw nearly all of it.
He also was very efficient
in getting started the Institute
in Chicago. A younger man
wd be desirable as President
of the Bd, if meeting all the
other needs: but unless
I can find I believe it
wd be better to choose Fitt,
His year at Princeton & now in
New York do give him an ex-
perience that wd serve him
well here. At least, he is
worth considering by the Bd.
He was on the Bd with Paul,
until Paul was driven out
by his brother, & Fitt sided
with Paul. But Fitt's theo-
gy is more in keeping with
that of P.S. than can be said
of either son. Fitt is also very
business-like, Capable and
energetic.

Of course I can't witness any of these public events.

On this date the whole town has
holidays. All can recall of Mrs
Legan made the address at
Sage Chapel this morning, said
to be splendid by the Unitarian
Minister's wife, who heard
it. Last evening at the Town
Hall, I went to the held forth,
but I fear, from reports, did
not do himself justice, per-
haps made no special prepa-
ration. His Foundation Day
Address here three yrs ago, was
one of the best ever made.

A new History of Northford down
to date is on the millers
press to be out in two or three
weeks. The writer, Herbert
Parson, is well qualified for
the work. North's born, &
living here during nearly all
of the yrs that I have with
him. He is a Boston lawyer
& conservative Unitarian,
but up on Channing. I very
often heard L. L. Preach. I has
sought all the attics of this
town for material. The old town
History by Sheldon comes down to
1875, when I began living here &
is well done. cordially yrs
H. W. Rankin

My dear Mr. Spear: If I am correctly in-
formed of ~~Mr~~ Underland's answer to the
proposition that he become President
of the Bd, I think it a wise & manly an-
swer. I wd accept all of his statement,
except that the President ought to be a
minister. I believe that Mr Pitt meets
all of the conditions named but that one,
& does not need that. He wd live in North
Ad, & devote his whole time, but would
need an income - Yrs truly

H. W. Ranking

Feb 8. 1937



THIS SIDE OF CARD IS FOR ADDRESS

Dr Robt. E. Speer
New York City

156 Fifth Ave.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

STATION LETTER FROM PEIPING, NORTH CHINA MISSION

WINTER 1930-1931

NOTE:- Work in North China Mission field has settled down to a long pull, after the disruption of 1927, but a new era has begun. The new aim and the new policy, in process of formation for four years, are more clearly visualized and encouragingly realized. Each field has had occasion to sing with David, "O sing unto the Lord a new song; for he hath done marvellous things." We have seen a remarkably wide open door for the Gospel, in city, suburbs, and country field, and a new spirit has caught the churches which are beginning to grasp the possibilities of real life, independent of the foreign mission.

Our churches are no longer Presbyterian churches, but members of the Church of Christ in China, quite free from mission control, and the Mission rejoices in their growing strength and glad sense of responsibility.

Annual Report of North China Mission.

Yenching University,
Haitien, Peiping West, China.

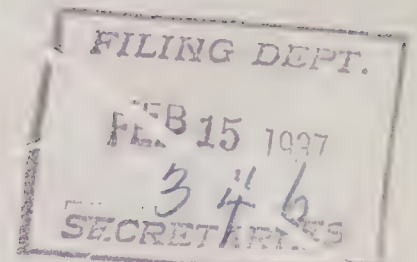
Dear friends:-

How good it is to be back in China, with one of the most interesting years of all unrolling alluringly before us! One of the most worthwhile and thoroughly delightful features of the year, came in the opportunity to meet all those fine, enthusiastic women in the Brooklyn-Nassau Presbyterial.

Our journey back to China was really delightful. The voyage on the cozy little "round-the-world" President Liner was so restful and altogether happy that we were almost sorry to have it end, eager as we were to arrive in China. Three families of "Yenchinians" were aboard- Mr. and Mrs. Sailer, of our mission, and their two little boys, and Mr. and Mrs. Hung and children. Mr. William Hung has been acting as an exchange professor at Harvard for two years, and so popular was he as a speaker, that he could easily have filled his time with that alone.

In Honolulu we had an unforgettable day with a group of our alumnae, who met us at the dock and drove us about that jewel-like island until our lungs were full of its perfumed air and our eyes were almost dazzled with its blue sea and glowing flowers. Then they gave us a lunch party at which quite a group of old Peiping-ers were assembled.

Japan, too, was a delight. We had to wait for a couple of days in Kobe for the little Japanese boat that took us to Tientsin. Mr. Ritter has an old friend of Seminary days, who lives in Kobe with his family. David Yokota is a very fine Christian leader, teaching religious education in a big boys' school.



February 10, 1937.

Mr. Henry W. Rankin,
East Northfield,
Massachusetts.

My dear Mr. Rankin:-

Your kind letter of February 5th with its enclosures has been received and I have read with very much interest your suggestion with regard to Mr. Fitt. The whole matter of a President for the Board is now in the hands of a Committee of the Board and I do not know what their recommendation is to be. I understand there is some talk of their going back to such an arrangement that prevailed in the time of Will Moody and in Elliott's earlier years before he succeeded Dr. Cutler and having an employed President who would give all his time instead of an honorary President like Mr. Fry, for whom there seems to be no successor.

Sorry to hear that you have had no word from Mrs. Janvier since she left except the letter written on the voyage and mailed from Bombay, nor have we had any word from Ernest. Doubtless we shall hear, however, in good time.

With kind regard,

Very cordially yours,

RES/ CAC

Extra

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June 8, 1937
(dict. June 4)

Mr. Henry W. Rankin,
East Northfield,
Massachusetts.

My dear Mr. Rankin:

It was a pleasure to receive yesterday your letter of June first, and I am very glad to send you under separate cover three copies of "The Princeton Seminary Bulletin" containing Dr. Mackay's inaugural address, and I am sending copies as you requested to Miss Wilson, Paul Moody, Mr. Fitt and Professor Hocking, marking them as having been sent at your request. I have a few more copies which we could send you if you wished them. I am sending also to you with the Bulletins copies of reprints of two missionary addresses in which you may be interested.

I do not have at hand any printed biographical statement regarding Dr. Mackay, but I can tell you briefly what his story has been. He came out of the Wee Free Church in Scotland. I met him first when he was at the University of Aberdeen. He came over and took his theological course in Princeton Seminary where he was one of the most brilliant students and won a fellowship which enabled him to go to Spain for graduate study, then for the acquisition of Spanish, of which he is now the perfect master. From Spain he went out as a missionary of the Wee Free Church to Peru where he established a school and won the unique position as Professor of Philosophy in the University of St. Mark, the oldest university in the western hemisphere. From Peru he moved to Buenos Aires to serve as a general evangelistic force throughout South America in connection with the Young Men's Christian Association. From there he came to our Board as a Secretary, resigning a year ago to accept the Presidency of Princeton Seminary.

I am sending him your letter with regard to Dr. Shields. I don't know whether he is to be at the evangelistic conference in Northfield this month, but, if so, I am asking him to get in touch with you. He has been commending himself in the highest way wherever he has gone. A letter just received this morning from a minister in central New York tells of having heard him at a very liberal theological conference in the Baptist Theological Seminary at Rochester where Dr. Mackay's voice was the clearest and most positive Christian voice that was heard.

We were all very distressed over the Norton-Elder matter and shall watch the outcome with deep concern.

With warm regard -

Your sincere friend,

RES:AMW

R. E. Speer

E. Northfield Mass

Henry W. Freeman
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June 11, 1937

My dear Dr Speer:

Thank you for all the copies of the Princeton Bulletin & your addresses on missions. I am ready to read with pleasure any thing that you print. If you can spare them, please send the Bulletin & your addresses to Dr Paul T. Brainted - Head of Bible Dept at Mt Hermon; & the addresses to Rev E. L. Jones, Head of Bible Dept, N. S. M., to whom I have already sent a copy of the Princeton Bulletin. Jones was a Baptist missionary for some years at Niugbo - tho' more of a modernist than I like.

I like your allusion to George Bowen, & hope I may live to read your memoir of that man.

I am running a race with
death to finish my own test-
mony to Absolute Being,
Bedrock of the Universe &
First Principle of

What is Absolute Philosophy,
is not the totality of things in time
& space, but that Being only who
~~is~~ is self-existent, self-consistent,
self-identical, self-determined,
efficient & final cause of the
whole finite order; the ration-
al & moral Absolute, of whose
fulness Christ is the embodied
form. I know best know
the reality of God who have
learned the reality of finality
of Christ.

Dr H. J. Barrows who organ-
ized the Parliament of Religions
in 1893, became President
of Aberdeen in 1900, & in his
Inaugural said:

"Our civilization rushes to
a vast & fatal plunge, unless
God is enthroned in the educated
minds of our people?"

Coleridge said in The Friend —
that for Plato the problem
of philosophy is for all that
exists conditionally, to find
a ground unconditioned &
absolute.

If that ground proves to be
rational & moral, then is
he the living God of religion
at its best. See that Chris-
tianity claims for God is the
corollary of such an Ab-
solute; & this includes his
incarnation & all that follows.

My cousin Isaac Rankin Lang
on the staff of the Congrega-
tionalist, who has died
within a year, once wrote
to me: "I should like to
see the theistic argument
made plain to all men
with special reference to
the personal relation open
now to every man".

I believe that can be done,
& these are the considerations
that underlie my undertaking.

I was long in doubt about the deity of Christ, & was greatly helped by three vindications of the Johannine authorship of the 4th Gospel written by three Unitarian scholars of Harvard. These were Ezra Abbot, W. P. Peabody in his Ely Lectures, and Edmund Hamilton Sears, who wrote that splendid Christmas hymn; ^{also} a book on Regeneration of which my copy is a seventh edition, and The Fourth Gospel the Heart of Christ. But Sears

accepted the deity of Christ as Swedenborgian terms - much improved. I was long in discovering any rational grounds for the Trinity. Today I have unclouded faith, in both Trinity, & the deity of Christ on ~~both~~ grounds both Scriptural & of self-evident, axiomatic reason.

Philosophy & Religion are concerned in one of the same object of supreme ~~importance~~ ^{importance} & importance to man. interest

Philosophy ² has always taken
one of two directions — tow-
ards the living God, or away
from him. The three magisters
of Greek thought, in whose
work the first founders of Chris-
tian theology were all trained,
furnish still, to this day, all
the logical antecedents of that
event revelation culminating
in Christ, which entered into
the actual & well attested ex-
perience of men.

Philosophy is the rational
approach & Religion the ex-
perimental & historical ap-
proach to the same *Summum
Bonum* — God himself.

These two disciplines
are complementary to
each other. Theology
is just as much a science
grounded in well attest-
ed experience, as any
empirical, observational
or historical science in
existence; but, like every science
has made mistakes.

So thought Joseph Lighton,
Joseph & Cleme, Richard
Barter, & other great theologians
- Rabbi Duncan of Edinburgh,
Clement & Brigen, & Sophras
Athanasius of Alexandria.
See R. Fisher says in his admir-
able one volume History of Doctrine

"Theology has facts of its own
which the sciences are as
much bound to respect, as
it should respect the facts
of other science?"

It is not the data of theology
or any other science, but
misinterpretations of data
that make all the trouble;
& the war of the sciences with
with theology is only a con-
spicuous instance of the feud
always occurring between
men of contrary opinions
in the same science.

God's word is infallible alike
in nature & in history, but
too often men their own in-
terpretations as infallible
as the word they interpret, both
in nature & in history.

I think

Dr Warfield quotes Augustine as saying the despiser of philosophy is a despiser of truth. Philosophy is one way of arriving at truth - a way showing the theoretical necessity of much that we may otherwise learn upon authority or ^{our} own experience. Omne verum vero consonat.

June

I think that Dr Mackay is listed for August in this place - with two other Seminary heads, one from Union & one from Drew. I shall not be able to listen to any of them in the Auditorium or Chapel, but hope to read the reports.

For the most hopeful statement of conditions in China I have ever read is in the Atlantic Mo - for June, by the Tokio correspondent of the Manchester Guardian, entitled Japan Wavers.

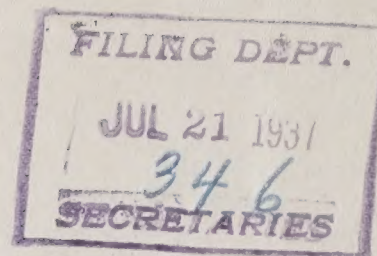
Cordially yes

Henry W. Rankin

I am not worth seeing by any caller, but if Dr Mackay should call I wd doubtless find him well worth seeing.

Address E.E. Jones at
Vernon Vt

I see that my views are very much,
but not entirely, in line with those
expressed in Dr. Machay's address



July 19, 1937
(dict. July 13)

Mr. Henry W. Rankin,
East Northfield,
Massachusetts.

My dear Mr. Rankin:

It was a pleasure to get your letter of June 11 and to get word about you also from William Wallace, an old and dear friend who was a long time missionary in Latin America, as his father was before him. I am so glad that he was able to see you at the time of the evangelistic conference and the home-coming of old pupils.

I have been working steadily in spare hours on the Bowen memoir and have it almost complete. It has grown into a very large volume, and I may have trouble with the publishers and have to cut out some of it, but I already have cut out so much that it is like tearing flesh to cut out any more. I have devoted one chapter to your correspondence with Bowen and, of course, have made full use of Bowen's letter to Dr. Aikmans and Dr. Aikmans' article in "The Mission Review of the World" in 1888. I have gathered a great mountain of material of which no one else has known and which I know will be of fascinating interest to you, to whom the first copy of the biography should go when it appears.

I am going down to Ocean Cove this week-end to speak there at the meeting in memory of Mr. Moody on Sunday morning in the tabernacle. I have just received the excellent material which has been sent out from Northfield.

With all the investigations I have made I haven't been able to discover the first name of Bowen's father or the date of his mother's death.

With warm regard -

Your sincere friend,

RES:AMW

